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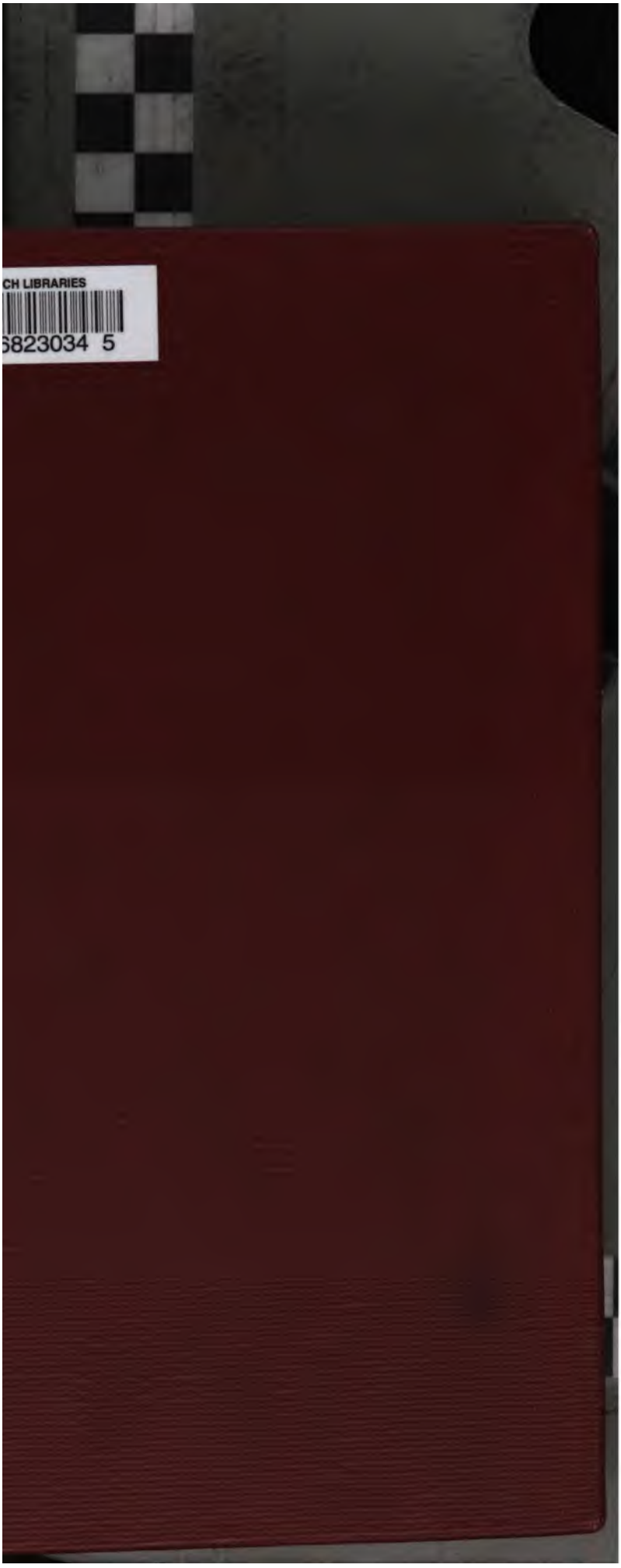
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THE WORKS

OF

BISHOP COSIN.

THE

WORKS

OF THE

RIGHT REVEREND FATHER IN GOD

JOHN COSIN,

LORD BISHOP OF DURHAM.

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PREFACE.

A VERY few words will suffice to indicate the sources whence the contents of the present volume have been derived.

1. "The Articles to be inquired of by the Churchwardens and Swornmen of every parish within the Archdeaconry of the East Riding in York, in the ordinary Visitation of the Archdeacon there, anno 1627," are transcribed from the original manuscript preserved in the Bishop's library at Durham. Although dated in 1627, the draft was framed in 1626. It would appear to have been intended for the press: but if printed, no copy has reached the editor's notice.

2. "The Sum and Substance of the Conferences lately had at York-House concerning Mr. Mountague's Books, which it pleased the Duke of Buckingham to appoint; and with divers other honourable persons to hear, at the special and earnest request of Lord Warwick and the Lord Say." These conferences were held upon the 11th and 17th February, 1626. Of the first of these narratives there exist at Durham three copies, all in Cosin's handwriting, which also contain corrections and additions by White, dean of Carlisle, who along with Cosin, attended as the friend and defendant of Mountague. Another transcript, said to be in Cosin's handwriting, is preserved in the Bodleian library, and is printed by Mr. Brewer in his edition of Cosin upon Transubstantiation.

3. "A Collection of Private Devotions: in the practice of the Ancient Church, called the Hours of Prayer; as they were after this manner published by authority of Queen Elizabeth, 1560, taken out of the Holy Scriptures, the ancient Fathers, and the Divine Service of our own Church. London, printed by R. Young, 1627." The only copy of the first edition[a] of Cosin's Devotions (three editions bear the date of 1627) which the editor has met with, is here reprinted. The more important variations between it and the succeeding editions are indicated in the notes.

[a] For the loan of this copy the editor is indebted to the kindness of Mr. Robinson, bookseller, Newcastle-upon-Tyne.

CONTENTS.

Page

Articles to be inquired of by the Churchwardens and Swornmen of every parish within the Archdeaconry of the East Riding in York, in the Ordinary Visitation of the Archdeacon there, anno 1627. - - - - - 1

The Sum and Substance of the Conferences lately had at York-House concerning Mr. Mountague's Books. - - 17

A Collection of Private Devotions: in the practice of the Ancient Church, called the Hours of Prayer. - - - 83

THE TABLE.

	Page
A Preface touching Prayer, and the Forms of Prayer	87
Of the Calendar, and the special use thereof in the Church	95
The Calendar of the Church, with the memories of such holy Men and Martyrs as are therein registered	97
A Table of the Moveable Feasts	104
A Table of the Fasting days	108
The Creed, the Lord's Prayer, and the Ten Commandments	110
The duties enjoined, and the sins forbidden in the Ten Commandments	111
Divers principles of Religion	121
Of the ancient and accustomed times of Prayer	127
Short Prayers at our uprising, apparelling &c.	133
An Hymn preparative to Prayer	136
The Hours of Prayer	139
Of the Division of the Hours	141
The First Hour, or Morning Prayer	143
The Antiquity of the Matins	145
Preparatory Prayers to the Matins, &c.	151
The Morning Prayers	153
The Lauds at Morning Prayer	159
The Third Hour of Prayer	169
The ancient use of Prayers at the Third Hour	171
Prayers for the Third Hour	175
The Sixth Hour of Prayer	181
The ancient use of Prayer at the Sixth Hour	183
Prayers for the Sixth Hour	185
The Ninth Hour of Prayer	191
The ancient use of Prayers at the Ninth Hour	193
Prayers for the Ninth Hour	195
The Vespers, or Evensong	201
The ancient use of Evening Prayer	203
Prayers for the Evening	205
The Compline, or Prayers before Bed-time	213
Prayers at our going to sleep	219

THE TABLE.

The Seven Penitential Psalms, with the Litany and Suffrages.
The ancient use of Litanies . . . . . .
The Collects for the Sundays and Holydays through the year .
Of Advent Sunday . . . . . .
Of Septuagesima Sunday . . . . . .
Of Ash-Wednesday, or Lent . . . . . .
Of the week before Easter, called the Holy Week . . .
Of Easter Day . . . . . .
Of Monday and Tuesday in Easter Week . . . .
Of the First Sunday after Easter . . . . . .
Of Whit-Sunday, or the Feast of Pentecost . . . .
Of Trinity Sunday . . . . . .
Of the Collects proper for other Holydays . . . .
Prayers before and after the receiving of the Blessed Sacrament
Divers forms of devout and penitent Confessions . . .
A devout manner to receive Absolution . . . .
Prayers for the King . . . . . .
Prayers for the Queen . . . . . .
Prayers for the four Ember Weeks . . . . .
Of the Ember Fasts . . . . . .
Prayers for the Sick . . . . . .
Prayers at the Hour of Death . . . . . .
Prayers and Thanksgivings for Sundry Purposes . . .
For the whole estate of Christ's Church . . . .
For our Parents . . . . . .
For our Children . . . . . .
For Women with Child . . . . . .
For Recovery from Sickness . . . . . .
For War and Peace . . . . . .
For Plague, and deliverance therefrom . . . . .
Upon the King's Anniversary day . . . . . .
For the Anniversary day of our Birth . . . . .
For the Anniversary day of our Baptism . . . .
A Prayer of St. Augustine . . . . . .
The Conclusion and Blessing . . . . . .

ARTICLES

TO BE INQUIRED OF BY

THE CHURCHWARDENS AND SWORNMEN

OF EVERY PARISH WITHIN THE ARCHDEACONRY OF THE EAST RIDING IN YORK IN THE ORDINARY VISITATION OF THE ARCHDEACON THERE, ANNO 1627.[a]

IMPRINTED AT LONDON

ANNO SUPRADICTO.

[a] The title has stood originally thus; "Articles to be inquired of within the Archdeaconry of the East Riding in York by the Churchwardens and Swornmen in the ordinary visitation of the Archdeacon there, anno 1626."

The Form of the Oath to be given unto the Churchwardens and Swornmen.

You shall swear by the holy Name of God that you, and every of you, shall duly consider and diligently inquire of all and every of those Articles given you in charge; and that all affection, favour and hatred, all hope of reward or fear of displeasure set aside, you shall make a full and true answer in writing unto every one of them, presenting every such person of or within your parish as hath committed any offence, or omitted any duty mentioned, in any of these Articles, or which are publicly defamed, or vehemently suspected, of any such offence or negligence. Wherein you shall deal faithfully, truly and plainly, neither presenting nor sparing to present any contrary to truth; having in this action the fear of God before your eyes, the danger and peril of your consciences in hiding or altering the truth, with an earnest zeal to maintain God's true religion and virtue, and to suppress wickedness and vice. So help you God, by the contents of His Holy Gospel.

ARTICLES TO BE INQUIRED OF,

&c.

CHAP. I.

CONCERNING THE CHURCH, THE HONOUR, THE BOOKS AND POSSESSIONS, ORNAMENTS, AND UTENSILS THEREOF.

Reparations and keeping clean of churches, &c.

FIRST, whether is the body of your church or chapel, and the chancel thereof, in good reparations, decently kept as well within as without; the roof sufficiently maintained with timber and lead, (or with other materials, where there is no lead at all,) so that it rains not in; the windows well and seemly glazed, without disorderly patching; the floors plain and clean paved; the pews and seats orderly set and well maintained; the walls, floors, pews and all other places clean, and sweet kept, in comely and decent sort, without dust, or any thing that may be either noisome or unseemly for the house of God, as is prescribed in a sermon or homily[b] set forth to that effect, and in the eighty-fifth and eighty-sixth[c] canon?

Is there a partition between the body of the church and the chancel? and if not, when, and by whom, and by what authority was it taken down?

Is the steeple in good repair, and the ancient number of bells still kept without diminishing?

[Are there any new pews erected in places where none were before, or old altered? By whom, and by what authority? And is there any striving or contention for sitting in pews? and by whom[d]?]

[b] Namely, that 'Of repairing and keeping clean of churches.'

[c] Can. 85. Ecclesiæ sartæ tectæ conservandæ. Can. 86. Ecclesiæ de tertio in tertium annum perlustrandæ, et earum defectus regiis commissariis intimandi. Sparrow's Collect., p. 308.

[d] Struck through as if for omission; see number 4, p. 5.

CHAP. I. Books.

2. Whether have you in your church or chapel the whole Bible of the ancient translation called The Bishops' Bible, whereunto the Book of Common Prayer doth refer for Lessons and Psalms, or at the least the whole Bible in the largest volume, and of the translation authorized by his late majesty of blessed memory; the Book of Common Prayer, and other rites and ceremonies of the Church; two Psalters; the book of Homilies; bishop Jewell's works; the book of Constitutions and Canons; a Register-book of parchment for the ornaments belonging to the Church, for christenings, marriages, and burials, kept in all points according to the canons in that behalf provided; another book wherein strange preachers are to subscribe their names, and the name of the bishop by whom they were licensed, before they be suffered to preach? Are all these books well and fairly bound?

Chests.

A chest, as well for the safe keeping of the books and ornaments of the church, as the said register; another strong chest, with a hole in the lid for the alms, and with three locks and keys, one for the minister, the other two for the churchwardens?

A table set up of the degrees wherein by law men and women are prohibited to marry?

Ornaments.

3. Whether have you a font of stone, with a comely cover, set in the ancient usual place; a little faldstool, or desk, with some decent carpet over it, in the middle aley of the church, whereat the Litany may be said; a lower pulpit to say service in, a higher for preaching, both decently framed and adorned?

Have you a fair and comely table for the holy Communion; and what is it worth to be prized? Is this communion-table placed according to the injunctions?

[i. e. at a valuation.]

[Is it not at any time abused by sitting or leaning upon it; by throwing hats on it, writing on it, or otherwise, as is not agreeable to the reverent estimation and holy use thereof[e]?]

Have you a large carpet of silk, or other decent cloth or stuff, continually lying upon it in the time of divine service, with a fair linen cloth at the time of communion; and what might either of them be worth?

[e] This passage is struck through for omission.

Have you a fair chalice or communion-cup of silver, for the wine, with a large cover or paten of silver for the bread, when they are consecrated and delivered by the priest?

Have you a flagon of silver, or good pewter at least, for the wine which is brought to the church, and set upon the communion-table? And are there no common tavern pots, no wicker, stone, or leathern bottles used for that holy purpose?

Have you a comely and a large surplice, and where two ministers are a surplice for each of them, with wide and long sleeves; and what might it cost by the yard, or is now worth? Is it kept clean, and whole, and fair, as it ought to be?

Have you a hearse to carry your dead upon to their graves, if need be?

And, generally, have you all other things which, after the custom of your country or the place where you live, the parishioners are bound to find, maintain, and keep?

4. Be there any new pews or seats erected in your church or chancel, in places where none were before, or old altered, or taken away? By whom, and by what authority? Pews.

[And is there any striving or contention for sitting in pews, and by whom[f]?]

5. Whether is your church-yard well fenced with walls, pales, and rails, as hath been accustomed? Is it decently kept, without abuse and noisomeness? If not, whose default is it? Church-yard.

6. Whether is the mansion-house of your parson, vicar, or minister, with all housing thereunto belonging, well and sufficiently repaired? Whether have you any alms-house or church-house in your parish; are they well maintained, and employed to those godly uses whereunto they were intended? Houses.

7. Whether have you a terrier, or ancient true note of all the glebes, grounds, and portions of tithes belonging to your parsonage or vicarage? Was it taken by the view of honest men in your parish? In whose hands is it? Is there a true and perfect copy thereof laid up in the bishop's registry? If none such be made, you the churchwardens and sidemen, together with the parson, vicar, or curate, are to make dili- Terrier of glebe and tithes.

[f] Struck through in the MS.

CHAP. I.

gent inquiry of the premises, as they are or have been known by metes, bounds, and inclosures, &c., and to make, subscribe, and bring in the said terrier at the time of this your presentment, or within a time after to be prefixed.

Incumbents.

8. Whether is your church full or vacant of an incumbent? If vacant, who receiveth the fruits thereof? and who serveth the cure? and by what authority? and whether is it a parsonage, vicarage, donative, or appropriation[s]?

9. Whether hath there not any part of the said glebe, or other grounds thereunto belonging, been concealed, aliened, exchanged, or by collusion gotten and recovered from the incumbent?

10. Whether be any of the profits, tithes, or other commodities of the church, taken and converted to the use and benefit of patrons, or such as pretend themselves to be so, and by them received and delivered? And how long have they been so detained or taken, to your knowledge?

11. Whether have any bells, ornaments, or other utensils of the church, been aliened?

12. Whether hath any encroached upon the church-yard? Is there any lease, &c.? Have any trees there growing been felled?

CHAP. II.

CONCERNING THE CLERGY, THE SERVICE, THE SACRAMENTS, AND OTHER RITES OF THE CHURCH.

The minister's example to others of good life.

FIRST. Whether does your parson, vicar or minister, in his teaching, living, and doing, make himself an example unto others of godliness? Doth he so behave himself that, in the judgment of indifferent persons, he declareth his sayings and doings to search principally for the honour of God and His Church, the health of those souls that are committed to his cure and charge, the quietness of his parishioners, and the wealth and honour of this realm?

His degree.

2. Whether is he a graduate of one of the Universities of this kingdom, or not? If yea, then of what degree? Was

[s] Here the Chapter has originally ended, the remaining queries having been subsequently entered in the margin of the manuscript.

he admitted into holy orders by any corrupt means of gift or promise? Came he to his benefice by any compact for money, or for releasing the patron's or any other's tithes, directly or indirectly, as you have credibly heard? His order. Uncorrupt coming to his benefice.

3. Is he a preacher licensed either by the bishop, or by one of the Universities of this realm, under their writing and seal; and have you seen any such licence? In case he be no such allowed preacher, doth he presume to preach, or expound the Scripture in his own cure, or elsewhere, which the canons[h] of this Church doth wholly forbid? And doth he not, for want of his own licence, procure a sermon every month at least to be preached in his cure by them that are duly licensed, as before? or in default thereof, doth he read some of the homilies set forth and prescribed for that purpose? His licence to preach.

4. Whether hath he more benefices than one? If he hath, what is his other benefice, and how far distant? How often and how long is he absent in the year? When he is absent, hath he an allowed preacher to supply his cure? Is his curate allowed by the ordinary under his hand and seal? Doth he serve two cures in one day? What is his curate's name, and how long hath he been curate? And who was your curate before, and what has become of him? The number of his benefices and cures. Curates.

5. Whether doth your minister, distinctly and reverently, every Sunday and holiday at least, upon their eves, and upon other days appointed by the Book of Common Prayer, (especially on Wednesdays and Fridays,) say, sing, or celebrate divine service, both morning and evening, at fit and usual times of the day? Saying DIVINE SERVICE upon days appointed.

6. Doth he upon Sundays, Wednesdays, and Fridays, add over and above unto the ordinary service of the morning, the litany and suffrages, according to the laws and canons provided, devoutly and distinctly, saying it in the middle alley of the church after the manner prescribed by the injunctions[i]? The litany.

7. When upon Sundays and holidays established by law, and upon the whole week before Easter, together with Ash- The second service.

[h] See the canons of 1571 in Sparrow's Collection, p. 237; and those of 1604, numbers 46, 47, 49, 52, pp. 291, 292, 293.

[i] This clause has originally stood thus, 'after the manner accustomed and prescribed.' See Queen Elizabeth's Injunctions in Sparrow's Collection, p. 73.

CHAP. II.

Wednesday, and the days wherein St. Paul and St. Barnaby are commemorated, this is done, doth he read the second service, with the epistle and gospel, according to the Book of Common Prayer after the former service, which is the morning prayer and the litany, be ended? And when he readeth the second service, either upon Sundays, holidays, or any days before mentioned, doth he leave his former and ordinary seat or pulpit, and go unto the north side of the holy communion table, and standing there, begin with the Lord's Prayer, &c., according to the form prescribed, until the sermon time, and if there be no sermon, until the end of the service?

The time of the sermon.

8. When there is any sermon together with the service, doth it come in orderly and in due place, namely, after the reading of the gospel and the profession of the Christian faith in the last service, as is prescribed in the book?

The service after sermon.

9. When the sermon is ended doth he return unto the holy table, and there proceed and make an end of the whole service, as he is likewise directed to do in the communion-book?

Omitting any part of [the] service.

10. Whether doth he, in regard of his own long prayer or any other respect, diminish the divine service or prayers of the Church; as for instance, doth he leave out the Nicene Creed, or doth he not rehearse the gospel, or read the commandments upon any Sunday and holiday, &c., whereby the parishioners may lose the fruit, knowledge, and belief of such things, which it most of all concerns them to have?

Reading daily service.

11. Further, whether doth he not only upon Sundays and holidays, and the days before mentioned, but upon every day also, say the daily morning and evening prayer, either privately at home, or publicly in the church, as he is bound to do, (having no urgent cause to hinder him,) by the preface to the communion-book established by law, inasmuch as he is a public person appointed to offer up unto God the daily prayers of the Church for His people?

Adding no other prayers or hymns, and using no other form of service than is prescribed.

12. Doth he add unto the public prayers and service of the Church, any prayers of his own, or other men's framing? Doth he substitute of his own head and appoint any other psalms, hymns, or lessons, in the place of those which are appointed by law? And doth he not at any time use to say any common or open prayer, and to administer the Sacra-

ments otherwise or in any other manner and form, than is prescribed in the said liturgy of our Church?

13. Doth he, as well in reading or singing of service, as in administering any of the Sacraments, in solemnizing matrimony, in visiting the sick, burying the dead, and churching of women, observe all the orders, rites, and ceremonies prescribed in the Book of Common Prayer, in such manner and form only as is there enjoined, without any omission, or addition, or alteration whatsoever? Observation of the ceremonies.

14. Doth he in the time of public and divine service, as well morning and evening, and at all other times of his ministration, when any Sacrament be administered, or any other rite and ceremony of the Church solemnized, use and wear the surplice, without any excuse or pretence whatsoever? And doth he never omit the same[k]? Wearing the surplice, and never omitting it.

15. Whether doth he in due time and place, that is to say, immediately before the reading of the offertory in the second service, bid the holidays and fasting days, if any be the week following, whereby the people may religiously prepare themselves for the celebration thereof? And are the said holidays and fasting days observed accordingly[l]? Bidding the holidays and fasting days.

16. Doth he take upon him, being but a deacon only, and not yet admitted into the sacred order of priesthood, to consecrate the holy Sacrament of the Eucharist, or to pronounce the absolution of sins, either in the preparation to matins and evensong, or in the administration of the Lord's Supper, or in the visitation of the sick, after confession? The consecration and absolution.

17. Doth he rehearse the '*Gloria Patri,*' &c., at the end of every psalm? And doth he, between the lessons and the Creed, at matins, use and say '*Te Deum*' or '*Benedicite,*' and '*Benedictus*' or '*Jubilate;*' and between the lessons and the Creed at evensong, '*Magnificat,*' or '*Cantate Domino,*' and '*Nunc Dimittis,*' or '*Deus misereatur nostri,*' in the words that are prescribed in the service-book only, and no other, or otherwise? The doxology at the end of the psalms. The hymns after the lessons.

18. Doth[m] your minister, or any other person, baptize any Administration of Baptism.

[k] Here in the margin is written 'Doth he read the book of canons once every year? vide Durh. Art. memb. 9. tit. 1.'

[l] 'Vid. Durh. Art. numb. 17. tit. 2. and Arch. of Norw. n. 28.' Margin of the MS.

[m] 'Whether is the Sacrament of Baptism rightly, &c. Tit. 2. Art. 3, 4.' MS. note.

CHAP. II.

child in a private house but in case of great necessity? And when there is such necessity, doth he refuse any, being first informed of it? or has[n] any child through his default in that behalf died without the blessed Sacrament of Baptism[o], by which the infant had undoubtedly received all things necessary to his salvation?

19. Doth he publicly baptize any in a basin, or other utensil whatsoever, and not in the usual font? Doth he baptize any that were not born in the parish? Doth he baptize any without godfathers or godmothers? Doth he admit any father to be godfather to his own child, or any that have not been confirmed and received the holy Communion?

Sign of the cross.

20. Doth he use the sign of the cross in baptism? And doth he never omit the same?

Supply of things omitted in private baptism.

21. If any thing through haste be omitted in private baptism, either in the matter or the manner and solemnity thereof, doth he supply the same when the infant is brought unto the church, for the satisfaction of the congregation, according to the form in that behalf prescribed?

Catechising.

22. Whether doth your minister, every Sunday and holiday, half an hour at least before evening prayer, openly in the church instruct and examine the youth of the parish in the Ten Commandments, the Creed, and the Lord's Prayer, &c., as they are explained and set forth in the Catechism[p] published and authorized with the Book of Common Prayer, only? And doth he teach them no other Catechisms framed and published by any private or public persons else whatsoever?

Notice given for confirmation.

23. When the youth are instructed and can say the Catechism, doth your parson, vicar, or curate, frequently celebrate and administer the holy Supper of the Lord; or, being not a priest, procure it to be celebrated in his parish church by others, so oft that every parishioner may receive[q] it thrice in the year at least, whereof Easter to be one, and as oft besides as any of them, with a sufficient number, shall be religiously disposed and fitted thereunto?

[n] 'have' MS.

[o] 'baptism for the remission of sins,' was the first reading.

[p] In the margin, 'See Rochester Art.'

[q] First written, 'receive it as oft as a sufficient number of them shall be disposed and prepared thereunto, or thrice,' &c.

Exhortation to frequent communion.

25. Doth he exhort the people frequently to repair unto that holy Communion? And when the people are indevout, and negligent of often coming unto it, doth he read unto them the exhortation prescribed by the Church, 'We[r] are come together,' &c. whereby they that come so seldom to so heavenly a feast, may know what injury they do to God and themselves?

Exhortation to prepare and clear the conscience before the Communion.

26. Doth he before the celebration of every Communion give warning a week before, that the parishioners may duly prepare themselves for the due celebrating and receiving of such great mysteries? And doth he (as by the Communion-book he is bound to do) admonish and exhort them that, if they have their consciences troubled and unquieted with sin, they should resort unto him, or some other learned minister, of whom, upon opening their grief unto him, they may receive such ghostly counsel and comfort[s] as their consciences may thereby be relieved, and themselves receive the benefit of absolution, to the quieting of their minds, and the avoiding of all scruple or doubt?

Keeping the seal of confession.

27. And if any man at that or any other time, being sick or whole, useth to confess his secret and hidden sins to the priest, for the unburdening of his conscience and for the receiving of spiritual consolation and ease of mind by him, doth the said priest reveal, or hath he at any time revealed and made known unto any person whatsoever, any crime or offence so committed to his trust and secrecy, contrary to the 113th canon[t] of our Church?

Debarring from the Communion.

28. Whether hath he debarred any of his parish from the holy Communion, who are not publicly infamous for living in some notorious crime without repentance[u], or schismatics and depravers of the religion and government established in this Church, and who are not first intimated unto the ordinary or bishop of the diocese[x]?

[r] This is the commencement of the first of the two exhortations as it formerly stood in the Liturgy. See it printed in Nichols's notes upon the Communion Service.

[s] In the margin are the words, 'if cause be, by confession and absolution,' but the exact position which they are intended to occupy in the sentence is not indicated.

[t] See Sparrow's Collection, p. 320.

[u] Instead of the words, 'without repentance,' Cosin first wrote, 'as excommunicate persons.'

[x] In the margin, 'Vide Durham Art. numb. 8 and 9, tit. 2. Arch. of Nor. numb. 36.'

CHAP. II.

Admitting such as ought not.

29. Hath he received any thereunto that be not of his own parish, or that be excommunicate persons, or that refuse to be at divine service, that be open adversaries to any article of the Christian faith, or such public impenitent offenders as are before mentioned?

Kneeling at the Communion.

30. Doth he, after the consecration of the Sacrament, first communicate himself, kneeling? Doth he deliver it to any other but such as before God's board do also humbly kneel upon their knees? Doth he deliver the Body and Blood of our Lord to every communicant severally? And when he delivereth either, doth he say and use the whole form of words prescribed and instituted for him to say unto every one of them, without posting and running over a many of the people at once?

Using the whole words of institution to every communicant severally.

Consecrating the bread and wine when they are renewed.

Taking home no other bread and wine but what was not consecrated.

31. When the bread and wine is renewed, doth he again use the words of consecration upon them, having always a care to bless no more than shall suffice the number of communicants[y]? And after the Communion ended, doth he send away, or take home to his private use, any bread and wine from the holy table, but that which was left unblessed and unconsecrated, the rest being reverently taken by some of the communicants, before they depart from their devotions? Do not men stand drinking and eating of the bread and wine irreligiously in the church?

Solemnization of matrimony.

32. Whether hath your minister at any time solemnized matrimony between any of his parishioners or other persons, in any other manner, words, or form than is prescribed in the communion-book, without adding or diminishing? Hath he married any without a ring? or without the banns asked three several Sundays or holidays[z] before, in the time of divine service? or without certificate of the said banns first received from the curates of the churches where they were published? or in times prohibited, that is to say, in Advent, Lent[a], without a licence first obtained from the archbishop, or his chancellor? or before the hour of eight, or after twelve in the forenoon? Hath he contracted or made a marriage between any persons in any private house, or married any

[y] 'Vide can. 21.' in the margin. See Sparrow, p. 278.

[z] See the rubric in Nichols.

[a] A blank space, equivalent to about half a line of the printed text, here is left in the MS.

under the age of twenty-one years, before the consent of their parents or governors first to him signified? or any that cannot say their Catechism? or, lastly, any that are within the degree of affinity or consanguinity forbidden by the laws of God and His Church?

33. Whether doth he deliver the holy Communion unto the persons newly married, as he is bound to do, and they bound to receive it, the same day when their marriage is solemnized[b]?

34. Whether doth your minister, having notice given him, visit the sick diligently, the disease not being infectious? Doth he instruct and comfort them? Doth he upon due confession and repentance of their sins, absolve them? Doth he move them to make their testaments, to remember the poor, and do other works of charity, according to their ability? Doth your minister refuse to administer the holy Communion to those that lie on their death-beds, and desire the same? Doth he pray for them in that form as he is required? Doth he deliver them the holy Sacrament for the benefit and strengthening of their souls? And when any is passing out of this life, and the bell be tolled, doth not your minister then slack to do his last duty? Visiting the sick.

35. Doth he bury the dead according to the full form, manner, and rite prescribed? Doth he refuse or defer to bury any that ought to be interred in Christian burial? or doth he bury any that by the canons[c] of the Church ought not to be so interred, as persons excommunicate with the major excommunication, for some grievous and notorious crime, whereof no man is able to testify their repentance and absolution? Burying the dead.

36. Doth he church any woman after child-birth but according to the form prescribed only? Is it done in public, (unless great necessity do otherwise require)? Doth he admit any to be churched but such as come in a decent Churchin of women

[b] 'Then shall begin the Communion, and after the gospel shall be said a sermon, wherein ordinarily (so oft as there is any marriage,) the office of man and wife shall be declared according to holy Scripture. Or if there be no sermon, the minister shall read this that followeth.' Rubric before the last revision, quoted by Nichols.

[c] 'See the sixth article of the archdeacon of Norwich.' MS. note in the margin. Reference is made to the canons 27 and 28, see Sparrow's Collection, pp. 280, 281.

CHAP. II.

habit, as hath been anciently accustomed, and shall be ready to receive the Communion that very day? Doth he admit any woman gotten with child out of matrimony to be churched without licence[d]?

Reading the commination.

37. Doth your minister, at certain times of the year, and specially at the beginning of Lent, cause his parishioners to be called together by the ringing of a bell some while after morning prayer? When the people are assembled, is the Litany said humbly and devoutly after the old and accustomed manner in the middle alley of the church, as is enjoined[e]? and after the Litany ended, doth your minister go into his lower pulpit and read the commination prescribed in the church-book, distinctly and reverently, that the people may answer him?

Going the perambulation.

38. Whether doth your minister go the perambulation with his parishioners in the rogation days of procession, using the prayers and thanksgivings to God for His blessings, as the two Psalms beginning '*Benedic, anima mea,*' &c. (103 and 104,) or otherwise entreat His grace and favour, if there be fear of scarcity, using always the Litany and suffrages annexed[f]? And at their return to the church, doth he say the common prayers and read the homily of thanksgiving prescribed for that purpose, without addition of any superstitious ceremonies?

Touching preachers and lecturers.

39. Have you any lecturer in your parish who is neither parson nor vicar? How often doth he lecture or preach among you, and by what authority? At what hours are his lectures? and how long do they use to last?

40. If any such lecturer be in your parish, doth he twice at the least in every year read morning and evening prayer in the lower pulpit, the Litany in the midst of the church[g], the latter service at the communion-table, all distinctly and reverently two several Sundays, publicly, in his surplice?

[d] 'Vide Arch. of Norwich's Art. numb. 40.' MS. note.

[e] 'After morning prayer the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner, which ended, the priest shall go into the pulpit, and say thus.' C. P. in Nichols.

[f] 'with one of the homilies,' struck out. See the Injunctions of Queen Elizabeth, § 19, (Sparrow, p. 73,) and 'the homily for the day of perambulation or procession.'

[g] This sentence originally stood thus; 'read Divine service distinctly and reverently, the Litany so that the people may answer' . . . .

41. Doth he twice a year at least, administer the Sacraments of Baptism and the Lord's Supper, in such order, words, rites, and ceremonies only as are prescribed in the church-book, and no otherwise, still wearing the surplice?

42. If your minister, who possesseth the benefice, doth give himself to preaching oftener than praying, yet doth he read divine service and administer the Sacraments twice in the year at least, in manner and form as is next before mentioned?

43. Doth your minister, preacher, or lecturer, use the bidding of prayers only, enjoined[h], before his sermon, without conceiving long forms of his own? Doth he give God thanks for them that are departed in His faith and fear?

44. Doth your minister confer with recusants and other persons excommunicate, or suspected, that he may reclaim them to obedience and holy unity with the Church? And doth he denounce them, being obstinate, once a month, upon Sunday, in service time?

45. Doth he diligently look to the relief of the poor; and from time to time, call upon his parishioners to give somewhat, according to their abilities?

46. Doth he appoint, hold, and uphold, any fasts, prophecies or exercises? Hath he been present at any conventicles or meetings of silenced and suspended ministers, or others, to use any repeatings[i] or preachings whatsoever, to deprave the doctrine and discipline established, or to use any other form of prayer than what is enjoined in the church-book?

47. Doth he use comeliness in apparel at home? Doth he wear his priest's cloak abroad? Doth he lodge or board in any ale-house or tavern, or doth he commonly resort unto such places? Doth he use any base or servile labour, not answerable to the honour and dignity of his calling? Doth he use any dice, cards, tables, or other idle and unlawful games? Is he one that seriously plies not his devotions and his studies? Is he a hunter, hawker, dancer, swearer, usurer, or suspected of incontinency? Is he any ways offensive or scandalous to his function or ministry?

[h] See canon 55.

[i] Originally, 'to use any manner of prayers, any repeatings . . . .' &c.

CHAP. II.

48. Whether is there in your parish any priest or deacon that hath forsaken his holy calling, and useth himself in his course of life as a gentleman or mere layman?

THE

SUM AND SUBSTANCE

OF THE

CONFERENCES LATELY HAD AT YORK HOUSE

CONCERNING

MR. MOUNTAGUE'S BOOKS,

WHICH IT PLEASED THE DUKE OF BUCKINGHAM TO APPOINT, AND WITH DIVERS OTHER HONOURABLE PERSONS TO HEAR, AT THE SPECIAL AND EARNEST REQUEST OF THE EARL OF WARWICK AND THE LORD SAY[a].

[a] The Title stood originally thus, 'The ...um and Substance of the Conferences concerning Mr. Mountague's Books, which it ...leased the Duke of Buckingham to appoint at the request of the Earl of Warwick and my Lord Say, in York House, Febr. 11, 1625.'

THE

SUM AND SUBSTANCE,

&c.

THE FIRST DAY'S CONFERENCE.

THE day first appointed by the duke of Buckingham was Thursday the ninth of February, on which the dean of Carlisle[b] and Mr. Mountague were suddenly sent for, came and attended at York House, and after two or three hours' expectation, it pleased the duke's grace to signify unto them that the lords who desired the conference, and the opposers, (who were hereafter to be brought forth, but as yet concealed even from himself,) being either not ready with their objections, or not at leisure for other occasions, had failed[c] both himself and them for that day; and so wishing them to attend no more until further and more certain notice were given unto them, they went their way[d].

All the day following Mr. Mountague still attended in London, expecting when he should be called, but as yet no message came; and therefore he resolved to go and despatch some serious business the next day at Windsor, and to return upon the Monday morning after, which, as he thought, would be the soonest time that was now likely to be assigned for any conference[e].

Yet upon the next day, which was Saturday the 11th of February, (when Mr. Mountague was but newly gone out of

[b] Francis White, afterwards Bishop of Carlisle.

[c] 'deceived.' Orig.

[d] 'And therefore that they should attend no more until he sent some more certain and more special message unto them for that purpose.' Orig.

[e] 'The next day Mr. Mountague, having some extraordinary and urgent business to despatch at Windsor, he gets him thither, expecting no conference till the week after, at soonest, and yet in the mean while taking order with Mr. Cosin, that if need were, he might be speedily sent for to London again.' Orig.

CONF. I. town,) were both he and the dean sent for again, and wished to be ready at York House, by two of the clock after noon. The dean of Carlisle (finding Mr. Mountague gone) was desirous, as he came along by Durham House, to have Mr. Cosin with him to the conference, and together they went at the time assigned, from whence Mr. Cosin was immediately sent by the duke for my lord of Rochester[f], and instantly returned back with him again[g].

At their entrance into the chamber they found there the duke of Buckingham, the [h]earl of Pembroke*, the [i]earl of Carlisle†, together with the earl of Warwick[k], the Lord Say[l], Secretary Cook, and the bishop of Lichfield[m], who was the man that appeared as one of the accusers of Mr. Mountague's books[n]. After a few salutations passed, the doors were commanded to be shut, and the lords, &c. desired by the duke to order and place themselves at the table[o]; where the bishop of Lichfield, preventing all others[p], began his speech, and said, that in all humble wise he should crave of his Grace, and the rest of the honourable assembly, not to conceive of[q] his appearing that day against Mr. Mountague[r] to be other than what he was forced unto out of a sincere love which he bare to the truth of God, and out of the zealous desire he

[f] John Buckeridge, from 1610 to 1628.

[g] 'Upon Saturday, the 11th of February, there came a message from the duke accordingly; and Mr. Mountague, who had expected all Friday, being but newly gone forth of town that morning for the despatch of some urgent business at Windsor the same day, the dean of Carlisle was desirous to have Mr. Cosin along with him to the conference, and so they went together unto York House, where, in a fair inner chamber, they found certain lords with the duke, and the bishop of Lichfield standing by the Lord Say, from whence Mr. Cosin was immediately sent by the duke for my lord of Rochester, the rather because the bishop of Lichfield was the man that appeared to be Mr. Mountague's accuser.

'As soon as the bishop of Rochester was come, and instantly,' &c. Orig.

[h] William Herbert, earl of Pembroke, was Chancellor of the University of Oxford, and Chamberlain to the King. Dugd. Baron. ii. 260. * 'Lord Chamberlain.' Orig.

[i] James Hay, earl of Carlisle, gentleman of the robes to James I., and gentleman of the bedchamber to Charles I. Dugdale's Baronage, ii. 428. † 'And Secretary Cook.' Orig.

[k] Robert Rich, earl of Warwick. Dugd. Bar. ii. 388.

[l] Richard Fiennes, Lord Say and Sele, Dugd. Bar. ii. 247.

[m] Thomas Morton, bishop of Lichfield from 1618 to 1632, when he became bishop of Durham.

[n] 'Appeared to be Mr. Mountague's accuser.' Orig.

[o] 'Every man being ready, the duke commanded the doors to be shut, and desired the lords, &c. to order and place.' Orig.

[p] 'Others that should tell the occasion of this, most gravely began.' Orig.

[q] 'Interpret.' Orig.

[r] 'To be against Mr. Mountague's person.' Orig.

had to discharge a good conscience[s]; protesting that he came not out of spleen or malice against Mr. Mountague's person, intending to destroy him, but out of a true and upright meaning to lay forth his errors, intending to reform him. For that in two books of his lately published, the one being called 'THE GAG[t],' and the other 'THE APPEAL[u],' there were such gross errors, nay, heresies and blasphemies, contained, as were not to be endured in a Christian commonwealth. And by their lordships' honourable patience he would make it appear,

1. How, by the publishing of these books, authority had been abused.

2. How the Articles and the religion of the church of England had been opposed.

3. How no less than treason had been uttered[x], and both the oaths of supremacy and allegiance denied.

4. How apparent heresy had been maintained[y].

5. How the learned and worthy writings of our late sovereign lord King James had been rejected and vilified.

6. How the whole Gospel of Jesus Christ (which was a fearful thing to think) had been overthrown.

And lastly, How a great gap had been opened both for popery to be brought in and get increase among us[z]; besides many other scandalous passages and profane phrases that should likewise be observed, and offered unto their lordships' consideration.

When his lordship had said and made an end of his general accusation, the duke of Buckingham desired him to respite a little, having all this while prevented and hindered him from telling the occasion of this intended conference, which he declared to have risen from some private speeches that had lately passed between my lord of Warwick and himself, concerning sundry matters that were said to be

[s] 'Out of a sound and sincere regard for the truth, and for the discharge of a good conscience, and the duty which he owed unto . . . .' Orig.

[t] 'A Gagg for the new Gospell? no: a new gagg for an old goose; who would needes undertake to stopp all protestant mouthes for ever, with 276 places out of their own English Bibles.' 4to. Lond. 1624.

[u] 'Appello Cæsarem; a just appeale from two unjust informers.' 4to. Lond. 1625.

[x] 'Committed.' Orig. 2.

[y] The 4th and 5th articles are added in the margin.

[z] 'For popery and schism to be brought in.' Orig.

CONF. I. erroneous and dangerous in Mr. Mountague's book; wherein, because he was not so well versed himself as to answer all objections that might be made in things of so high a nature, he had referred them to be discussed and answered in this private conference; having formerly[a] by his Majesty's direction and care for the preserving of truth and peace, demanded therein the censure and judgment of divers learned prelates of this realm, who had confirmed both his Majesty and himself in the good opinion which his late sovereign lord and master King James had conceived of Mr. Mountague's worth and learning, together with his soundness in religion, whereof some had begun to make a doubt. In which opinion he should still remain, while he saw no just cause to remove him from it. [b]Adding moreover, that he saw no reason why (as some conceived) the substance of Mr. Mountague's books should suffer for a little sharpness of language and style wherein they were written, partly by direction given him, and partly for that the peevishness of his adversaries drew him thereunto. And so wished his lordship of Lichfield to proceed.

I. Which he did, in urging for his first point, that authority had been abused in the publishing of the Appeal, wherein divers passages were printed that were never allowed and approved of before; and for instance, that passage in the point of Antichrist, where it is said, "The Turk rather than the Pope[c];" and whereupon the dean of Carlisle (unto whom the approbation of that book was committed by his Majesty) made answer, that he could not remember whether every word and tittle in the printed copy was formerly approved and licensed by him, or no; but for any material and substantial addition or alteration, he could observe none to be made through the whole book, and was still ready to maintain any thing now printed and published, to be answerable unto the Approbation whereunto he had subscribed, unless it should be proved that he was mistaken.

The bishop not seeming to be satisfied with this answer,

[a] This word is obscurely written in the draught.

[b] The passage from this point to the end of the paragraph is substituted for one so carefully obliterated in the first draught as to be illegible.

[c] 'First, in apostasie they are both interessed; both are departed away; but rather the Turk than the Pope is interessed.' Appeal, p. 149.

still made instance in the word 'rather,' and urged it as if the dean himself had in some company affirmed it to have been added. The dean answering again as before, and that it was little to the purpose whether any such word were added, or no; the bishop of Rochester began to put his lordship of Lichfield in mind, that this matter, whether it were added, or no, unless it were proved by him to concern the doctrine of the church of England, made little to his purpose; and that therefore his lordship should do well to shew where the church of England had either one way or other determined that controversy. "If it concerns not the doctrine of the church," quoth the duke, "why should we trouble ourselves withal?" Whereupon the bishop of Lichfield, though with some unwillingness and reluctation, gave over his first objection against this word 'rather;' the rather because he meant to oppose this matter and doctrine concerning Antichrist in one of the last accusations.

II. And so proceeded to his second objection, concerning General Councils, wherein he urged that Mr. Mountague, in his Appeal, (p. 122,) had contradicted the doctrine of the church of England delivered in the twenty-first Article; he affirming that General Councils neither have erred nor can err[d], and the Article averring the contrary, that "General Councils, forasmuch as they be an assembly of men, whereof all be not governed by the Spirit and word of God, may err, and sometimes have erred, even in things appertaining to God." When the bishop had awhile dilated upon this objection, the dean of Carlisle answered that when Mr. Mountague was rightly understood, the seeming contradiction between the Article and him would soon vanish[e]. For, first, whereas the Article speaketh of General Councils indefinitely

[d] 'Now, doth Mr. Mountague come up unto, nay, looketh he toward this Catholic Roman fancy and infallible madness? Nothing less. He directly pitcheth upon the Church representative in a General Council without the Pope; I mean, without the Pope as head, or exceeding the bounds and limits of a patriarchal bishop. I go not unto all things discussed or determinable in a Council, but rest upon that which is fundamental. Nor do I resolve it as *certain* and *de fide* or tender it unto others to be believed. I say no more but, I see no cause why I may not so resolve; and that also but upon suppositions, if the Council be *truly general* indeed; and of *such* none ever yet erred, that ever I yet read or observed, in points fundamental. And therefore I saw and see no cause but a man may say, such a Council shall never err in fundamentals.' Appeal, p. 122.

[e] This portion of the dean's reply is corrected by his own hand.

CONF. I.

and at large, and of such as have been reputed lawful and general, according to the opinion of the multitude, Mr. Mountague proposeth the assertion of some certain General Councils alone, which be not only lawfully called, and which consist of the most worthy and learned pastors of the Christian world, but such also, as being so called, do, with a pious affection, orderly proceed to the making of their canons and conclusions according to the rule of God's word, submitting themselves to the guidance of His Spirit, which He hath promised unto such as are gathered together in His Name. "Take what Council you will," quoth my lord of Lichfield, "and qualified with any conditions whatsoever, I will prove by this twenty-first Article, that all the Councils of the world may err. For all assemblies of men may err, but all General Councils whatsoever are assemblies of men, Ergo." Answer; "All assemblies of men in *sensu diviso*, and confederated merely as men, may err in the weightiest matters of faith: but all assemblies of men in *sensu composito*, that is, all assemblies of men having sufficient ability of learning to judge, and who with prayer and pious affection endeavour to understand heavenly truth by the rule of God's Word, all such assemblies of men shall not err, because God hath promised the assistance of His heavenly Spirit to deliver them from fundamental error." The bishop of Lichfield replied, "This is as much as if a man should say, a General Council cannot err when it delivereth the truth." I answer, "This [is] as much as if one should say, a General Council consisting of persons rightly qualified, who use the means which God hath appointed for learning and finding out the truth, shall be so assisted by divine grace as that it shall not err in things simply necessary to salvation[f]."

The bishop began to reply, but my lord of Rochester took him off, and wished him to consider that the point of difference was not whether General Councils may err or no, for in many things they have erred, says the Article, and Mr. Mountague denieth it not; but whether General Councils qualified, as before is specified, may, or rather shall err, in fundamentals, or no, which Mr. Mountague denieth, and the

[f] Here the dean has corrected his reply, and in doing so has spoken of himself in the first person.

Article doth not affirm. "I will prove it," quoth my lord of Lichfield.

Things necessary to salvation are matters fundamental.

But the Article saith, "They may err, and have erred, in things necessary to salvation." Ergo.

It was answered that the Article was misalleged, which saith only that they may err in things appertaining unto God, and all things appertaining to God are neither fundamental nor simply necessary to salvation[g].

And here when the bishop of Lichfield endeavoured to prove that either things appertaining to God and things necessary to salvation must be understood to be one and the same thing, or else the Article to have no sense or reason in it at all, the lords being somewhat wearied with his discourse, desired him to return where he was before, and to shew where, or in what, any General Council, qualified as Mr. Mountague requireth, hath erred in fundamentals. The bishop made instance in the Second Council of Ephesus, which was both general and lawfully called by the Emperor Theodosius, and yet erred in approving of Eutyches. It was answered by my lord of Rochester that this was no lawful Council, but a factious and heretical conventicle; it wanted all the conditions which Mr. Mountague requireth to the constitution of a lawful General Council; and the dean added that all men knew how it was condemned and vilified by the great Council

[g] Here the first draught contains the following passage, which was afterwards cancelled. 'I will prove,' quoth the bishop, 'that they must necessarily be understood and taken both for one and the same thing, for in the Article the one is the antecedent and the other is the consequent. They may err in things belonging unto God—there's the antecedent. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared, &c.—there's the consequent. The one is an inference upon the other, and therefore the latter must needs be understood in the same sense wherein the former was, and vice versa; if not, the article must be said to speak nonsense and absurdities, against all rules of good logic.'

'You might very well have spared these words,' quoth my lord of Rochester, 'for the Article is full of good sense, if you would rightly understand it; and whate'er you may think, there are here that can understand the rules of good logic too. There are two parts of the Article, and the sense of the first is, that in all things appertaining unto God and at all times, General Councils are not infallible and subject to no error, for in these they may err and have erred. The second is, that if they proceeded to a further degree of things not only pertaining to God but also necessary to salvation, they shall be bound to follow the rule of God's word, and declare it by the Scripture: which Mr. Mountague limits them unto. So that here is a new degree and a further matter than the Article at first made mention of; which is more than one and the same thing.'

CONF. I. of Chalcedon, not only because of the errors of faith concluded in it, but also in respect of the outward form and manner of proceeding.

Then was a second instance made in many later General Councils, and specially that of Trent. It was again answered that all these were neither truly general, nor yet qualified according to the conditions required by Mr. Mountague to the constitution of a lawful Council; and that Mr. Mountague exempted none from error but such as had like form and qualifications to the first four General Councils. "And yet," quoth my lord of Rochester, "as evil as things were carried in the Trident Council, it is hard to demonstrate that the Trident Council hath erred in any article of faith which is directly fundamental. And in one of the first sessions it had made a special decree that the *unicum fundamentum fidei*, and all things necessary for men's salvation, were contained in the Constantinopolitan Creed there repeated and established by the Council; and by consequence, whatsoever they determined afterwards could not be made fundamental or necessary to salvation."

And here my lord chamberlain, taking the book of our Articles, and comparing these former general words of "things appertaining unto God" with the latter of "things necessary to salvation," concluded that the second was a limitation to the first, as my lord of Rochester had rightly explained it. Whereupon the lord of Rochester inferred out of a logical rule that so it was necessary: that the first being [an] indefinite proposition, the rule of logic is, that *in rebus necessariis indefinita propositio est universalis in rebus contingentibus;* and therefore, it being contingent to err or not to err in things appertaining [to] God, the proposition must be particular in some things, and not universal in all things. The bishop of Lichfield replied, "It was true, my lord, in other things, but not in Articles."

"I perceive," quoth my lord chamberlain, "that Mr. Mountague restrains his assertion to the first four General Councils, or to such as were qualified as they were, and proceed in such outward manner and in such disposition of heart as they did in all things. I perceive further, that the Article saith, 'General Councils may err, and have erred:' if there be any

opposition between Mr. Mountague and the Article, it must then be shewed how and wherein; how the first four, and such as are every way qualified like unto them, have erred in things necessary, or else nothing is said to [the] purpose." "I cannot tell," says my lord of Lichfield; "Mr. Mountague writes in one place that he acknowledgeth no more to be Councils truly general than the first four, but in other places he seems to aim at more." "Is it come to seeming?" quoth the duke, "I thought we should have had it as apparent as the light at noonday, for so it was said at first." "Well," quoth the bishop of Lichfield, "Mr. Mountague prevaricates, he says and unsays: but his meaning we know well enough." "Yea, yea," added my Lord Say, "he prevaricates, he prevaricates; and that must not be suffered in points of this nature." "Prevaricates!" quoth my lord of Rochester, "do you know what you say, when you accuse a man to be a prevaricator, and say what he means not?" but still the bishop urged that Mr. Mountague's meaning could not be good. Whereupon it was desired by Mr. Cosin that, inasmuch as every man was the best explainer of his own meaning, Mr. Mountague's words might be read, wherewith he had fully interpreted himself in the end of his discourse concerning this matter. The duke asking if any such place could be shewn, Mr. Cosin brought forth the book, and the lord chamberlain desiring to see it, Mr. Cosin directed him to a place that had as much as my lord of Lichfield could desire. Which when they had privately read over together, my lord chamberlain suddenly spread the book before the lords, and told them all it was a plain case that this controversy was now come to an end. The lords all desired to hear the place read. "It is," quoth he, "the conclusion of all Mr. Mountague's discourse about General Councils; and thus he writes, (p. 125, 126,) 'Councils have no such[h],'" &c. Upon the reading of which

[h] 'Councils have no such overawing power and authority as to tie men to believe, upon pain of damnation, without express warrant of God's Word, as is rightly resolved in the Article. They are but interpreters of the law, they are not absolute to make such a law. Interpretation is required but in things of doubtful issue; our fundamentals are no such. Councils are supposed not to exceed their commission, which warranteth them to debate and determine questions and things *litigiosi status*. If they do not *hoc agere* sincerely, if they shall presume to make laws without warrant, and new articles of faith, who have no further authority than to interpret them; laws without God's Word, that shall bind the conscience and require obedience upon life

CONF. I.

words, the duke and the earl of Carlisle asked the bishop of Lichfield what he could desire a man to say more? My Lord Say made answer that their exceptions were not against these words, but against some passages before, which seemed to contradict what my lord chamberlain had read; but being demanded what reason there was why a man should not be suffered to explain himself? he held his peace, and the bishop of Lichfield was content to be quiet, professing that if this were Mr. Mountague's meaning, he would make no further quarrel against him in this matter. "We are then agreed," says the duke, "that a General Council, according to the true acceptation thereof, taking for their rule the Word of God, and proceeding in the same steps that the first four did, shall in all probability not err in fundamental points of faith. Otherwise, upon what ground shall we believe my lord of Lichfield, or any other preacher, if we cannot be assured that General Councils, consisting of the most learned and godly bishops of the Christian world, do not err? and therefore that Mr. Mountague, in affirming so much, hath affirmed nothing but truth."

III. "The next thing," quoth my lord of Lichfield, "is concerning Justification and Good Works; wherein Mr. Mountague opposeth the doctrine of the church of England in the eleventh Article, where we read of the justification of man, that we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works. But in Mr. Mountague we are taught otherwise, as Gag, p. 143: 'Justification con-

and death, our Church will not justify their proceedings, nor do I. Non debet se Ecclesia Christo præponere, cum Ille semper veraciter judicet, ecclesiastici autem judices sicut homines plerumque falluntur, saith St. Augustin against Cresconius the Donatist, lib. ii. cap. 27, but he speaketh not there of fundamentals, indeed not of the Church representative, as I explain myself. Nor doth that principal place of all make against me, which is in him Contra Donatistas, lib. ii. cap. 3, concerning the erring of General Councils: Et ipsa concilia quæ per singulas regiones et provincias fiunt, plenariorum conciliorum authoritati, quæ fiunt ex universo Christiano orbe, cedunt; ipsaque plenaria sæpe priora a posterioribus emendantur, cum aliquo experimento rerum aperitur quod clausam erat, et cognoscitur quod latebat. [Opp. ix. 66, edit. Ant. 1700.] For he taketh Councils in a general acception, as it is plain by him; and he speaketh not of fundamental points of faith, as both the cause itself argueth, and his assigning of 'better information' in tract of time to direct consequent Councils in determining contrary to precedent, who, for any thing he saith to the contrary, might have truly determined, as things then stood. To conclude, this information is a mere cavil. De tali concilio et saniori parte, et conclusionibus in fide probabile est. No more.' Appeal, p. 125.

sisteth in forgiveness of sins primarily, and grace infused secondarily.' Item, p. 144: 'In the point of Justification we yield to hope and holiness[1], and the fruits of the Spirit in good works,'—besides God and faith." The dean of Carlisle, perceiving the objection to be made against Mr. Mountague's answer to the Gagger, which was not the book that he affixed his Approbation unto, told the bishop that he came to defend the Appeal; and asked him, if he had no more to say against that book. "Yes," quoth the bishop, "I have enough to say against the Appeal hereafter; in the mean while, what answer you to this objection?" "Nothing," quoth the dean, "for Mr. Mountague answers it himself at large in the very place which you have cited. 'In the strict acceptation of justification, we acknowledge instrumentally faith alone; causally God alone; in the second and third sense, besides God and faith, we yield to hope and holiness and sanctification, and the fruits of the Spirit in Good Works. But these are rather fruits and consequences, and effects of appendants of justification, (as it signifieth remission of sins, and imputation of Christ's merits,) than justification itself, which is a solitary act.'" "This is but shuffling," replied the bishop, "for all his discourse about justification tends to the justifying of the popish doctrine, and to the making of Good Works a part of our justification, or an access unto the very act of it at least." "Your lordship shall hear Mr. Mountague declare himself," quoth the dean, "and this objection will prove to be just nothing; his own words (in the Appeal, pp. 195 and 197) are these: 'I do also avow an access of justification, made unto it by works of an holy and a lively faith; not as essential thereunto, or ingredient intrinsically, for justification is properly the work of God, [. . .] but declaratory only, as I have plainly expressed in direct words, and as the doctrine of the church of England is, in the twelfth Article.'"

Whereupon the lords professed that they saw no difference between the Article and Mr. Mountague, and wondered what his fault might be in saying that *justus factus* by the grace of God through faith, is also *justus declaratus* by his holy life and conversation. "Belike then," quoth my lord of Lichfield, "Mr. Mountague hath recanted his first error, which if

[1] 'And sanctification.'

CONF. I. ments, which are the words immediately going before, and there will be no offence in it at all." "For my part," quoth my lord chamberlain, "I think this a very slight objection, specially against a man that had so clearly professed his mind before against popish Merit." And hereupon the bishop of Lichfield turned over his papers for a fifth objection.

V. And the fifth objection was, that Mr. Mountague had in plain terms denied the Oath of Supremacy, in his Gag, (p. 68,) where the Gagger objecting to us, that we hold a woman may be supreme governess of the Church in all causes, as well ecclesiastical as temporal, as Queen Elizabeth was, Mr. Mountague gives him the lie for it, and says no Protestant ever thought so. "And I think," quoth the bishop of Lichfield, "that this saying of his is not far from treason."

The lords being somewhat troubled at this objection, desired to see the place, and forthwith Mr. Cosin delivering the book to the duke, and shewing withal that Mr. Mountague had not blamed the Gagger for the words recited, but for leaving out other words, that should have gone along with them, as, "supreme governess over all persons in all causes," the kingly power in causes merely ecclesiastical having always reference unto the supreme power over their persons that are to manage and perform them;—my lord duke, turning himself to the bishop of Lichfield with the book in his hand, read as followeth: "My lord, I pray hear. Can your small understanding put no difference betwixt *over all*, and *in all*? betwixt persons and causes? over all persons in all causes, is one thing; over all persons and all causes, is far another thing. Over each, or over causes without persons, looketh your way; but causes with persons, over the parties in their proceedings, is no such exorbitance. And I wonder," quoth the duke, "that you will make such large accusations and prove nothing."

The bishop replied, that he stood to Mr. Mountague's first words, which were very offensive. "Nay," quoth my lord chamberlain and the earl of Carlisle, "you must give a man leave to finish his answer before you pass a censure upon the same. Mr. Mountague in the words immediately ensuing saith as much as you, or any man, can require him to say.

In p. 69, his words are these, (and my lord chamberlain read them,)—"We say princes have supreme power in earth, under God, over all persons in all causes whatsoever, within their dominions, even in causes merely ecclesiastical, to compel them to do their duties by the civil sword, *et quæ sequuntur.*" "So that this accusation," quoth my lord duke, "might have been spared, for we are all of Mr. Mountague's mind, and if you be not so, my lord of Lichfield, you are much to blame." "Nay," quoth the bishop, "I am very glad that things are thus answered and solved, I seek not to destroy the man; but if it please your Grace, I will proceed to another objection." "Let it be to some purpose then," quoth the duke, "for hitherto nothing hath been said that is of any moment;" and to this saying most of the lords agreed.

And the next objection was, that Mr. Mountague had opposed the doctrine of the Church of England in the nineteenth Article, where the words are, that the Church of Rome hath erred not only in their living and manner of ceremonies, but also in matters of faith. But Mr. Mountague would make men believe the contrary in his Gagger, (p. 50,) where his words are,—("and they are written in Latin," quoth the Bishop, "that his popery might not be too apparent,)—et quamvis præsens hæc Ecclesia Romana et tamen eodem fundamento doctrinæ et firma semper constitit." "They are none of his words," quoth the dean of Carlisle, "they are Cassander's[n]." "Yea," quoth the bishop, "but he says moderate men will confess as much on both sides, and himself is one of those moderators as well as Cassander, it seems, who are nothing else but openers of gaps to let in popery." "Well," quoth the duke, "what saith the Article?" "It saith," quoth the bishop, "that the Church of Rome hath erred in matters of Faith." "And what saith that passage in Mr. Mountague?" "It saith," quoth the bishop, "that the Church of Rome, though it hath erred in manners and dis-

[n] [In the margin of the first draught occurs this passage, written by dean White, 'The words of Cassander are, in eodem fundamento sacramentorum, a Deo institutorum. Now, the Roman Church may have persisted in the same foundation of Sacraments instituted by God, and yet err in their superstructure, or addition of new Sacraments, and in additions to those Sacraments which are ordained by God.']

CONF. I. cipline, yet in matters of Faith it hath always continued firm." "Matters of Faith?" said Mr. Cosin, "I beseech your lordship read over the words again." And when his lordship had read them, he found the words to be *fundamento fidei*, which all matters of Faith are not. "I confess," quoth the bishop, "this is the best answer that can be made unto it." "I pray," quoth the duke, "make me to understand that." And when it was a little explained unto him,—"But what say you," quoth the bishop, "to the words following, whereby the Church of Rome is said to have continued right in the doctrine of the Sacraments. Doth not the Church of Rome make seven Sacraments, and the Church of England but two?" "Two only, as generally necessary to salvation," quoth Mr. Cosin, out of the Catechism; "and in that sense there are many in the Church of Rome that hold no more. In a larger acceptation the Church of England hath been accustomed to call Confirmation, and many other rites and ceremonies, by the name of Sacraments." "That it never did," quoth the bishop; "shew me any place to that effect." And hereupon was the Common-Prayer Book called for; and first, the words of the Act read which are prefixed before the book, where the minister is enjoined to the administration of the Lord's Supper, and to each other of the Sacraments; which 'each other' must needs be understood of more than one; and after, the rubric at the end of the Communion was turned to, where the words are, that every parishioner (who must be supposed to be baptized already) must communicate thrice in the year, and also receive the Sacraments, which Sacraments are some rites that Baptism and the Supper of the Lord is not, for they were named before, and these come after, with an 'also,' over and above the other two. Whereat my lord of Lichfield being a little troubled, as having never observed the place before, he wished that Mr. Mountague were there to answer for himself, for otherwise they should never come to an end. "Yea," quoth my lord chamberlain, "we should desire to hear him speak above all others." "May it please your lordship," quoth Mr. Cosin, "I had order left me this morning by Mr. Mountague to send for him of purpose, whensoever you pleased to meet; and had he supposed your lordships would

have met so suddenly, he would surely have attended you." "That may be helped," quoth the duke; "you shall send for him to be here on Tuesday next, at which time we will all be ready in this place again, and spend the whole afternoon in conference, to make an end of all." The lords consented to the time appointed, and every man began to rise, the duke smiling, and the lord chamberlain shaking his head at the needless accusations which had been made; "and surely," saith the duke, "if these be the greatest matters you be grieved with, I can see no reason but Mr. Mountague should be defended."

"Well," quoth my Lord Say, "the chiefest matter is yet behind, which is about falling from grace, and the definitions of the divines in the Council of Dort." "If ye have any mind to that," said the dean of Carlisle, "I shall be ready to confer with you." The lords being willing to stay a while longer, my lord of Lichfield told Dr. White that he could never defend that opinion of falling from grace." "No;" quoth the dean, "I pray, my lord, answer me, doth your lordship hold that a man may continue in foul and wilful sin; as for instance, fall in love with another man's wife, and live in adultery with her a long time, two, three, four, five months together, and yet all this while continue in the state of grace?" "That man was never justified," quoth the bishop. "But suppose he were justified, take any justified man you will, may he not fall into these sins, and for a time continue in them?" "Well, you are at David's case," quoth the bishop. "He may, then," says the dean; "he may fall from grace, and thus I prove it. He that hath no remission of sins is not justified; he that is not justified, is not in the state of saving grace; but he that lives and continues in sin during that time, and until he actually forsakes his sin, hath no remission of it; ergo, he that lives and continues in sin during that time, wanting remission of sin and justification, is not in the state of saving grace." Quoth the bishop, "He is not actually justified, but yet he is just in the sight of God." Quoth the dean, "Justification is only actual, according to the protestant tenet; therefore if a man is not actually justified, he is not justified at all; for protestants believe no habitual justification, because every habit is a

CONF. I.

quality inherent[o]." The bishop replied, "that though he fell from the act of justification, yet he fell not from the grace of justification, and though there were no justification *ex parte subjecti*, yet there was *ex parte Dei*, Who cannot alter His election." "Your lordship might know," quoth the dean, "that St. Thomas says, *prædestinatio nihil ponit in prædestinato;* and if in a man there be no justification *ex parte subjecti*, then the subject is not justified at all[p]. Predestination is an immanent act of God; justification is a transient act, which can have no existence until it be terminated upon the creature; for was St. Paul justified when he was consenting to St. Stephen's death?"

When the bishop was driven to this strait, and all the lords expected some clearer answer, my Lord Say called upon Dr. Preston, and desired that he might be heard about this point. "Why," quoth Dr. Preston, "if I may have leave to speak, I shall make this matter as plain and clear as may be. Dr. White must consider that there is a difference between children and strangers: the children of God when they commit any sin, God, their Father, is angry with them, they are *sub ira Patris*, but yet they are not turned out of His family; and as a father cannot make an ill son to be none of his child, no more can God; if they be once His children, they cannot cease to be *filii*, they must be His children for ever[q]." My lord of Lichfield also asked the dean whether the prodigal ceased to be a son when he was departed from his father? The dean answered, "The prodigal was a natural son, and this filiation ceased not; but we dispute of a son by grace." The lord chamberlain then demanded of the bishop whether, if the prodigal had died in his distance from his father, whether he had not deceased in the state of misery, and whether that state of misery was not a represent of eternal misery? "They cannot cease to be His creatures," quoth my lord of Rochester; and added, "natural children may lose their right of inheritance; as often, through disorder and ill living, it happens among men."

'representation.'

[o] [The conversation between the bishop and the dean is here corrected by the latter.]

[p] [The remainder of the paragraph is in the dean's writing.]

[q] [From this point to the eighth line of the following page, the writing is that of the dean.]

Dr. Preston was then demanded, whether a justified man sinning in manner aforesaid, was not in the state of eternal guiltiness until he did forsake his sin? His answer was negative, and that he was only guilty of some temporal mulct and chastisement. The dean replied, that temporal punishments, being common to good and bad men, were not proper effects of mortal sin; also the Apostle, speaking to justified persons, saith, "They that do such things shall have no inheritance in the kingdom of God; and if you which are justified, walk after the flesh, you shall die." "Yea, but," quoth Dr. Preston, "they were never sons, nor never had any right of inheritance?" "No?" says the dean; "at least we see in Baptism they were made the children of God and heirs of everlasting life, as we are taught in our Catechism, and the whole series of the administration of Baptism." "That's but a conceit of charity," quoth the bishop of Lichfield, "for though it be said, 'ye must not doubt but earnestly believe,' yet the words following are, that God will, not that He doth make every one His son or child by Baptism." [r]Dr. White replied, that it was Catholic faith that all infants baptized were regenerated, and received remission of original sin. He alleged St. Aug. Ep. 90. reporting the decrees of the Council of Carthage. "*Quicunque negat parvulos per baptismum Christi a perditione liberari, et salutem percipere æternam, anathema sit*[s]." [Eph. 5. 5.] [Rom. 8. 13.]

The dean said farther, that it was a part of the Catholic faith maintained against heretics in all ages, that the Sacrament of Baptism was an effectual instrument of grace, and that the bishop was evil advised in opposing it, and that this tenet of his was a greater error than he could prove any to be in Mr. Mountague's book.

"Teach you such doctrine?" quoth the duke; "why live you then in this Church that hath ever taught otherwise, and why baptize you any children?" And here much was said of all hands, till at last the bishop gave it over. Dr. Preston being asked what state they were in, that, being the children of God, lived in deadly sins, and whether he thought they

[r] [The dean of Carlisle has added the passage commencing at this point and extending as far as 'Mr. Mountague's book.']

[s] [Ep. clxxv.; Opp., ii. 471, edit. fol. Ant. 1700.]

CONF. I. incurred the danger of hell for the time, or no,—he answered that they did not, and that God did only punish them with a temporal punishment for any sin which they committed, and no more. "All these matters would be quieted," quoth Secretary Cook and my Lord Say, "if the synod of Dort might be established here in England." "Now I beseech your lordship," replied the dean, "let us have none of that, for neither our Church nor state may bear it." "No, no," quoth the duke, "away with it; we have nothing to do with that synod." And hereupon Dr. White produced divers reasons against the admission and establishing of it in our Church[t]; amongst which reasons one was, that the said synod either apertly or covertly denied the universality of man's redemption per pretii solutionem pro omnibus, nemine excepto, pro mortem Christi.

"This," said the dean, "opposeth the Church of England, and taketh away all preaching to such as are not absolutely elected; for preachers exhort all their hearers to . . . ."

The last motion was made by the bishop of Lichfield, that Mr. Mountague's book might be kept from further sale until it were explained. Whereat my lord of Buckingham rose up in haste, and with somewhat an angry countenance told him, his lordship was not called hither to make any such motions; and presently, after a few other speeches, the lords departed, with purpose to return the Tuesday after.

The sum and substance of the Conferences lately had at York House concerning Mr. Mountague's books; which it pleased the duke of Buckingham to appoint, and with divers other honourable persons to hear, at the special and earnest request of the earl of Warwick and the Lord Say.

THE first day's meeting was without any conference. Feb. 9th, 1625.

The day first appointed by the lord duke of Buckingham

[t] [The passage which here commences and which terminates abruptly, 'all their hearers to . . . .' is added in the margin by the dean.]

was Thursday the 9th of Feb., on which the dean of Carlisle and Mr. Mountague were suddenly sent for, came and attended at York House, and, after two or three hours' expectation, it pleased the duke's Grace to signify unto them, that the lords who desired the conference, and the opposers, (who were hereafter to be brought forth, but as yet concealed even from himself,) being either not ready with their objections, or not at leisure for other occasions, hath failed both himself and them for that day; and so wishing them to attend no more until further and more certain notice was given unto them, they went their way.

The First Conference. Feb. 11.

All the day following Mr. Mountague still attended in London, expecting when he shall be called, but as yet no message came; and therefore he resolved to go and dispatch some serious business the next day at Windsor, and to return upon the Monday morning after; which, as he thought, would be the soonest time that was now likely to be assigned for any conference. Yet upon the next day, which was Saturday the 11th of Feb. (when Mr. Mountague was but newly gone out of the town), were both he and the dean sent for again, and wished to be ready at York House by two of the clock in the afternoon. The dean of Carlisle (finding Mr. Mountague gone) was desirous, as he came along by Durham House, to have Mr. Cosin with him to the conference; and together they went at the time assigned.

Immediately upon their coming to York House was my lord bishop of Rochester sent for by the duke, and requested to the conference.

When his lordship was come, we all entered into the chamber, where we found the lord duke of Buckingham, the earl of Pembroke, and the earl of Carlisle, together with the earl of Warwick, the Lord Say, Mr. Secretary Cook, and the bishop of Lichfield, who was now perceived to be one of those that should accuse and appear against Mr. Mountague.

After a few salutations passed, the doors being commanded to be shut, and the lords desired to order and place themselves at the table, it pleased the bishop of Lichfield to prevent all others, and to begin his speech and say,

CONF. I. "That he should in all humble wise crave of his Grace and the rest of the honourable assembly to conceive rightly of his appearing that day against Mr. Mountague, which was not other than what he was forced unto for the discharge of his conscience, of a true and sincere love which he and many others bore to the profession of the Gospel and the truth of God; protesting withal that he came not out of any spleen or malice against Mr. Mountague's person, as intending to destroy him, but with a true and upright meaning to lay forth his errors, and intending to reform him; for that in books of his lately published, the one called the *Gag*, the other the *Appeal*, there were such gross errors, such heresies and blasphemies contained, as were not to be endured in a Christian commonwealth.

"And by their lordships' honourable patience he should make it appear how, by the publishing of these books,—1. Authority had been abused. 2. That the Articles and religion of the Church of England had been opposed. 3. That no less than treason had been uttered, and both the oath of allegiance and supremacy condemned. 4. That apparent heresy had been maintained. 5. That the learned and worthy writings of our late sovereign lord King James had been rejected and vilified. 6. That the whole Gospel of Jesus Christ had been by some passages overthrown. And, 7. and lastly, that a great gap had been opened for popery to be brought in or get increase among us; besides many scandalous and profane passages, which should likewise be observed and offered unto consideration."

When his lordship had said and made an end of this his general accusation, the duke of Buckingham desired him to respite a little, having been all this while prevented and hindered by him from telling the occasion of this meeting together.

Which his Grace then declared to have risen from some private speeches that had lately passed between my lord of Warwick and him concerning sundry matters that were said to be erroneous and dangerous in Mr. Mountague's books; wherein, because he was not so well versed himself as to judge or censure matters of so high a nature, he was willing to yield to their request who had so earnestly desired a conference for

the manifesting of such dangerous errors as were pretended; or otherwise for the quieting of all differences, if no such errors could be proved. Adding hereunto, that the judgment of divers grave and learned prelates of this Church had yet confirmed both his Majesty and himself in the good opinion which his late sovereign lord and master always conceived of Mr. Mountague's worth and learning, together with his constant resolution to maintain the doctrine publicly established in the Church of England, and to continue sound in his religion, whereof some had begun to make a doubt.

Moreover, he said that in this opinion of him he should still continue, whiles he had no just cause shewed him to remove him from it; and if any just cause were shewn, it must be in the substance of his books; for as for the sharpness of style or language wherein they were written, it was partly by direction given him, and partly by peevishness of his adversaries, which might well draw him thereunto: and for concluding that the substantial parts of his writings were only to be regarded in this conference, and that if they were not found erroneous, Mr. Mountague's language, whatsoever it were, ought to be no prejudice unto him, he wished his lordship of Coventry and Lichfield to proceed.

Which he did, in urging for his first point, that authority had been abused. For in publishing of the *Appeal* divers passages were now printed which were never allowed or approved of before. And for instance he alleged the chapter of Antichrist, where the word *rather* was added, and the sentence made "the Turk is rather that Antichrist than the Pope."

Whereupon the dean of Carlisle (unto whom the Approbation of the book was committed by his Majesty) made answer, that he could not remember whether the printed copy and that which he licensed did in every tittle, word, and title, agree or no; but for any substantial and material addition or alteration, he could observe none to be made through the whole book; and therefore was still ready to maintain every thing now printed and published to be answerable unto that Approbation whereunto he subscribed his name, unless it could be proved that he was mistaken therein.

The bishop, not seeming to be satisfied with this answer,

CONF. I. still made instance in the word *rather*, and urged it so, as if the dean himself had in some company affirmed it to have been added.

The dean answering again as before, and that it was a matter of no moment whether any such word was added or no, the bishop of Rochester began to put his lordship of Lichfield in mind that the adding or not adding of this word, unless it were first proved by him to concern the doctrine of the Church of England, made little to his purpose; and that therefore his lordship should do well to shew first, where the Church of England had by public authority, either one way or other, determined that controversy.

"If it concerns not the public established doctrine of the Church," quoth the duke, "why should we trouble ourselves withal?"

Whereupon the bishop of Lichfield (though with some unwillingness and reluctation) gave over this first objection against the word, signifying withal, that he meant to speak of the matter of Antichrist hereafter. And so proceeded to his second objection, which was concerning General Councils. Whereupon he urged that Mr. Mountague, in his *Appeal*, p. 122, &c., had contradicted the public doctrine of the Church of England, delivered in the twenty-first Article, he affirming that "General Councils neither have erred nor can err;" and the Article allowing the contrary, that "General Councils, forasmuch as they be an assembly of men, whereof all be not governed by the Spirit and word of God, may err, and sometimes have erred, even in things appertaining to God."

After the bishop had a while advanced this objection, the dean of Carlisle answered, that when Mr. Mountague was rightly understood, the seeming contradiction between his words and the words of the Article would be soon taken away. For, first, whereas the Article speaketh of General Councils indefinitely and at large, that is, of such as have been reputed lawful and general according to the opinion of the multitude, Mr. Mountague proposeth his assertion of none such, but of some certain General Councils only, which are such as be not lawfully called alone, and which consist of the most worthy and learned pastors or bishops of the Christian world, but such also as, being so called, do with a pious affection orderly pro-

ceed to the making of their canons and framing their conclusions, according to the rule of God's word, submitting themselves to the guidance of His Spirit, which He hath promised unto such as are gathered together in His name.

And here, as the dean was about to proceed, "Take what Council you will," quoth my lord of Lichfield, "and qualified with any conditions whatsoever, I will prove by this twenty-first Article that all the Councils of the world may err. For this is my syllogism:

All assemblies of men may err;

But all General Councils whatsoever are assemblies of men; therefore

All General Councils whatsoever may err."

It was answered, that all assemblies of men *in sensu diviso*, and considered merely as men, may err; but all assemblies of men *in sensu composito*, considered as men rightly qualified, and duly proceeding through the power of God's Spirit (wherewith they have promise to be assisted and led unto all truth), shall not so err.

As the bishop of Lichfield began to reply, "My lord," quoth the bishop of Rochester, "you shall not need; for as you propound your argument, you make an adversary to yourself, where you find none. The point of difference is not so much, whether General Councils may err or no at all (for in many things they have erred, saith the Article, and Mr. Mountague denieth it not); but whether General Councils qualified, as before was told you, have erred, shall or may err in fundamentals or no, which the Article doth not, and Mr. Mountague will not, affirm."

"I will prove it," said the bishop of Lichfield, "that it saith they may err in fundamentals:

Things necessary to salvation are matters fundamental;

But the Article saith, they may err and have erred in things necessary to salvation;

Therefore the Article saith, they may err in fundamentals."

It was answered, that the Article said no more but that they might err, and sometimes have erred, even in things appertaining unto God, and many things appertaining unto God are neither fundamental nor simply necessary to salvation.

"There can no sense be made of the Article," quoth my

CONF. I. lord of Lichfield, "but only that which I have made already; things appertaining unto God, and things necessary to salvation, have reference here one to another, and are made the same things."

My lord of Rochester replied, that the sense was this: first, that General Councils at all times, and in all things appertaining unto God, are not infallible; for in some of these they may err, and sometimes have erred;—and secondly, that if they proceed in a further degree of making things which pertain unto God and religion to be also necessary to salvation, their authority shall not be received without the Scripture. So that here was a plain difference put between things necessary to salvation and things generally appertaining unto God.

Hereupon my lord chamberlain called for the book of Articles, and comparing the former words with the latter, professed that my lord of Rochester had given a most plain and true meaning of them both. Dr. White added, "that howsoever the Article saith, they may and have erred in things appertaining unto God, yet it doth not affirm that they have or shall err in things necessary to salvation, so long as they take the Scripture for their guide, and use the means which God hath appointed, and which the first four General Councils used to guide them."

"Do not all things necessary to salvation pertain to God?" quoth the bishop of Lichfield.

"Yea," quoth my lord of Rochester; "but all things appertaining unto God are not necessary to salvation. Neither doth the Article speak of erring in all things that pertain to God, but in some only; for the matter being contingent, and the proposition indefinite, the rule is, *Indefinita propositio in materia contingenti semper est particularis;* and therefore in some things they have erred and may err, but not in all."

The bishop of Lichfield replied, "It is a true rule, my lord, in other things, but not in Articles;" and being not yet satisfied, endeavoured so long with his logic in antecedents and consequents to prove that either the Article must bear that sense which himself had made of it, or else have no sense in it at all, as that the lords begun to be somewhat weary of his discourse; and thereupon desired him to return

where he was before, and to shew when and in what fundamental point any General Council hath erred, which was qualified as Mr. Mountague requireth.

The bishop made instance in the second Council of Ephesus, which was both general and lawfully called by the Emperor Theodosius; yet it erred in approving of Eutyches' impiety against Christ.

It was answered by my lord of Rochester, that this was no lawful Council, but a factious and heretical conventicle, which wanted all the conditions that Mr. Mountague requireth to the constitution of a true General Council.

It was also added by Mr. Cosin, that all men know how that synod at Ephesus was presented, condemned and vilified by the great General Council of Chalcedon; and the reason was given by Mr. Dean of Carlisle, not only because of the errors in faith there concluded, but also in respect of the outward form and manner of proceeding therein.

Then was a second instance made by the bishop of Lichfield in many later General Councils, and especially that of Trent.

It was answered again, that all these were neither truly general, nor yet otherwise qualified according to the conditions required in a Council by Mr. Mountague, who hath exempted none from error but such (for still his discourse runs upon the word such, said my lord duke and the earl of Carlisle) as have the like form and qualifications to the first four General Councils. "Yet," quoth my lord of Rochester, "as ill as things were carried in the very Council of Trent, which was far from being general, it is hard to demonstrate where this Council hath erred in any direct fundamental point of faith; for that in the very beginning of the Council, *sessione tertia,* it had made a special decree that all and the only fundamental points of faith, which every man must necessarily believe for his salvation, were contained, *totidem verbis,* in the Constantinopolitan Creed then used in the Church, and there repeated and established by that Council. Whereupon whatsoever they determined afterwards, cannot, by their own decree, be made fundamental or necessary to salvation."

And with this discourse the lords professed themselves much satisfied, and were confirmed in the truth, or so great

CONF. I. probability, at least, of the truth of Mr. Mountague's assertion, as that it deserved not to be quarrelled.

"I perceive," quoth my lord chamberlain, "that Mr. Mountague restraineth his assertion to the first four General Councils. Can my lord of Lichfield shew us in what point they have erred that is fundamental?"

"The first four?" quoth my lord of Lichfield; "I cannot tell; Mr. Mountague saith in one place he acknowledgeth none truly general but them, and in other places he seems to aim at more."

"Nay, if it be come to seeming," quoth my lord duke, "we shall look long enough before we see the apparent errors that you spake of, and promised to shew us."

The bishop replied, "that Mr. Mountague prevaricated, said and unsaid; but he knew his meaning well enough."

"Yea, there it is," quoth my Lord Say, "he prevaricates, that the papists may take advantage against us out of his words."

My lord of Rochester told them that prevaricating was a hard and unseemly word to be put upon a man of Mr. Mountague's ingenuity, who spake nothing but what he meant very truly. Yet still the bishop of Lichfield urged that his meaning in this point could not be good.

"Know you his meaning better than himself?" quoth the duke. Whereupon it was desired by Mr. Cosin, that inasmuch as every man was the best explainer of his own meaning, Mr. Mountague's words might be read, wherewith he had fully interpreted himself concerning this matter.

The duke and the lord chamberlain demanding if any such plain and full place could be shewn, Mr. Cosin brought the book unto them, and pointing out the place, desired my lord chamberlain to peruse it, and to ask the bishop of Lichfield what he could desire to have a man write or say more.

When his lordship had privately read over the place or passage with the duke, he spread the book suddenly upon the table, and requested the lords to hear the place read; "a place," quoth he, "that will end all this controversy; for it is the conclusion and sum of all Mr. Mountague's discourse about General Councils. And thus he writes, pp. 125, 126, speaking of these words in the Article, 'Things necessary to salva-

ion must be taken out of Scripture alone:'—'Councils have no such over-awing power and authority to tie men to believe upon pain of damnation, without express warrant of God's word, as is rightly resolved in the Article. They are but interpreters of the law, they are not absolute to make such a law. Interpretation is required but in things of doubtful issue; our fundamentals are no such. Councils are supposed not to exceed their commission, which warranteth them to debate and determine questions and things *litigiosi status*. If they do not *hoc agere* sincerely; if they shall presume to make laws without warrant, ('Mark you that,' quoth the duke,) and new Articles of faith, (who have no further authority than to interpret them,) laws without God's word, that shall bind the conscience, and require obedience upon life and death, ('What then?' quoth my lord chamberlain,) our Church will not justify their proceedings, nor do I.'"

"And by my faith," says my lord chamberlain, as soon as ever he had read the place, "if ye accuse Mr. Mountague for such opinions as these, you must accuse me and all my lords here besides, for I think we be all of his mind."

"I know not what the bishop of Lichfield would have," quoth the duke, "if this will not satisfy him." "It giveth me," saith Mr. Secretary Cook, "full satisfaction."

My Lord Say made answer, and the bishop of Lichfield seconded him, that they took no exceptions against this place, but against a former passage, where Mr. Mountague saith, that a General Council shall never err in fundamentals. "Nay," quoth Mr. Cosin, "may it please your lordships, Mr. Mountague speaketh of such a General Council whereof he said before; and he doth not peremptorily say, it shall never err, but he delivers it as a probable opinion only, and no more. The last words of his chapter about this point are, *De tali concilio, et saniori parte, et conclusionibus in fide, probabile est*, and no more." "You may take in the former words," quoth the duke, "'to conclude this information is a mere cavil.'"

The Lord Say and Seal still insisted upon it that Mr. Mountague in this passage had contradicted the former, which was it that they took exceptions against; and therefore he bade Mr. Cosin leave pointing to places, and read no more.

CONF. I.

"What," quoth my lord duke, "will you not give a man leave to explain himself, and have his mind told? Doth not the place which comes after explain that which went before? These are the most unreasonable men that ever were talked withal."

Whereupon the bishop of Lichfield professed, that if Mr. Mountague intended no more than what these latter passages of his chapter imported, he was content to be quiet, and would quarrel him no more further in that point.

"Yea," quoth the duke, "and good reason; otherwise upon what ground shall we believe my lord of Lichfield, or any other preacher who will tell us they do not err, if we cannot be persuaded that whole General Councils, true and lawful, taking for their rule the word of God, and proceeding in the same steps that the first four did (whereof my lord spake before), shall not in all probability err, or deceive us in fundamentals and things necessary to salvation? We may safely conclude, then, that Mr. Mountague is quit of this objection."

OF JUSTIFICATION AND GOOD WORKS.

"The next point, if it may please your Grace," quoth the bishop of Lichfield, "is concerning Justification and Good Works, wherein Mr. Mountague hath opposed the doctrine of the Church of England in her eleventh Article, where we read of the justification of man, 'that we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.' But in Mr. Mountague we are taught otherwise, as in his answer to the *Gagger*, p. 143: 'Justification consisteth in forgiveness of sins primarily, and grace infused secondarily.' *Item*, p. 144: 'In the point of justification we yield to hope and holiness, and the fruits of the Spirit in good works.' All these," quoth my lord of Lichfield, "besides God and faith."

The dean of Carlisle perceiving this objection not to be against the book which he had approved, told the bishop that he came thither to defend the *Appeal;* and asked him if he had no more to say against that book? "Yes," says the bishop, "I have enough to object against the *Appeal* hereafter."

The lords asked, who licensed the former book? Mr. Cosin made answer, that King James had not only given his direction for the writing, but his own authority and command also for the publishing of it.

"But," saith my lord of Lichfield, "Mr. Dean, what answer you for him to my objection?"

"Nothing," quoth the dean; "for Mr. Cosin hath the place here ready, where Mr. Mountague answers you himself at large, and it is in that very period which your lordship hath cited. His words are these:—'In the strict acceptance of the word justification, we acknowledge instrumentally faith alone, and causally God alone. In a second and third sense, besides God and faith, we yield to hope, and holiness, and sanctification, and the fruits of the Spirit in good works. But these are rather fruits, and consequences, and effects, or appendants of justification, than justification itself (as it signifieth remission of sins and imputation of Christ's merits), which is a solitary act.'"

The bishop replied, that this was but shuffling; and that all Mr. Mountague's discourse about justification was for the justifying of popish doctrine, and bringing in of good works to be a part of justification, against our English Article; for why else should Mr. Mountague tell us of an access to justification?

"Your lordship shall hear Mr. Mountague declare himself," quoth the dean, "in that book which I have subscribed. It was the Informers' objection, and he answers them after this manner. *Appeal*, p. 195, 197: 'I do also avow an access of justification made unto it by works of a holy and lively faith; not as essential thereunto, or ingredient intrinsically (for justification is properly the work of God), but only declaratory, as I have plainly expressed myself in direct words, and as the doctrine of the Church of England is in the twelfth Article.'"

"If this be not good divinity," quoth my lord the earl of Carlisle, "why do you preach good life?" "And it is a marvellous thing to me," quoth my lord chamberlain, "to hear Mr. Mountague accused for popery, in saying, that a man made just by the grace of God, through faith, is also declared to be just by his holy life and conversation."

CONF. I.

The bishop of Lichfield said, that he found no fault with this explication; "but belike, then," quoth he, "Mr. Mountague in his latter book hath retracted his opinion which he wrote in the former; and let that be confessed, and I have done."

"By your lordship's leave," quoth Mr. Cosin, "you cannot say that Mr. Mountague retracts that which he never wrote. And it may be his own answer (for I will not take upon me to oppose your lordship), whose words are, p. 197, concerning the very point: 'It is not in itself, nor is delivered by me, nor is conceived of by me, to be any part of proper justification.'"

"And what is not delivered first, nor conceived by him," says the duke, "he could never recant." Whereupon the bishop of Lichfield, perceiving all the company to be satisfied, made haste to a fourth objection.

CONCERNING MERIT AND DESERT.

"Herein," quoth the bishop, "Mr. Mountague hath contradicted the eleventh Article again. 'We are not justified for our own merits or deservings,' saith the Article. But Mr. Mountague teacheth that we get heaven itself through our own deservings." "It cannot be," quoth the dean of Carlisle, "that Mr. M. should write or let fall any such sentence."

"For merit," said Mr. Cosin, "may it please your lordships to give me leave, and suffer me to read Mr. M.'s own words, whereby he doth utterly disclaim it. *Appeal*, p. 206, his words are: 'I never said it, never thought it; do detest it from my heart.'" "What doth he detest?" quoth the bishop. "Marry," quoth Mr. Cosin, "your lordships shall hear: 'that by our good works we may deserve grace, goodness, heaven, happiness at God's hands, I detest it from my heart.'"

That place was so clear and home, that in all haste my lord duke called to Mr. Cosin for the book, to read the saying over again. "And is it possible," quoth he, "that we should be ready with such a place to fit him? This was happily found out indeed. What say you, my lord of Lichfield? are you answered now?" Hereupon the lords seemed to be somewhat displeased with the bishop's accusations. "And for God's sake," quoth my lord chamberlain, "what manner of objections are these? or why sit we here to hear

an ingenious man accused of these errors, from which he professeth himself to abhor?" And, turning himself to the bishop, "My lord," quoth he, "you do much wrong both us and him in it."

The bishop of Lichfield replied, that by their lordships' patience he would prove what he had objected out of Mr. Mountague's own words, which in the *Appeal*, p. 233, were these:—"'The good go to the enjoying of happiness without end; the wicked to the enduring of torments everlasting. Thus is their state diversified to their deservings.' And if deserving of heaven and happiness be not here acknowledged," quoth the bishop, "I understand no English." [About this time Dr. Preston knocked at the chamber-door, and being let in, came and stood at my lord of Lichfield's elbow[x].]

"About what matter speaks he now?" quoth the duke, not well attending, for other talk, what the bishop had said last. "About no matter at all," quoth Mr. Cosin, then standing next; "it is but about a word only, as your Grace shall hear."

My lord chamberlain said, that had he read over the place ten times, he should never have taken exception against it.

The bishop of Rochester and the dean of Carlisle replied, that "the diversifying of every man's state to their deserving," in the place cited, was no more, in Mr. Mountague's sense, than the "rewarding of every man according to his work," which be the very words of the Scripture; and that *per opera* and *per merita*, in a good sense, was one thing, *propter opera* or *propter merita* was another; as the Schools did rightly distinguish.

"In Mr. Mountague's sense, and in a good sense," quoth my lord of Lichfield, "so you may excuse any popery whatsoever; here is a plain assertion of popish merit; if his meaning were otherwise, why was it not expressed?"

"It is," quoth Mr. Cosin; "for the whole thirteenth chapter of this Appeal is written to that purpose: 'The merit and deserving that I mean,' quoth Mr. Mountague, 'is no more but this; Verily there is a reward for the righteous; God rewardeth the proud after their own deserving. And so King David is become a papist as well as I.' But for any popish sense or

[x] [The passage enclosed in brackets, occurs in the margin of the Durham manuscript.]

CONF. I. meaning of the word, he disclaims it in express terms, p. 203, a whole page together. 'The Jesuits use the word *mereri* contrary to the meaning of the ancient Fathers, and to the natural origination and sense thereof; which was but to procure, to incur, to purchase, and obtain, as was shewed out of Tacitus and others.'"

My lord of Rochester added, that whereas we read in St. Paul (1 Tim. i. 13), "*Sed misericordiam consecutus sum, quia ignorans feci;*" St. Cyprian reads it, "*quia misericordiam merui;*" and *merui* there was taken in sense good enough, &c.

"Howsoever you may qualify it," saith the Lord Say and Seale, "the word *deserving*, in these times, seeing it hath been so abused by the papists, is very offensive to a good protestant."

"I will answer you for that," quoth my lord duke, and my lord chamberlain repeated it; "let the word *deserving* here be applied to that clause of the sentence that immediately goeth before it, that is, 'The wicked go to enduring of torments everlasting,' as it may be well so applied, and there will be no offence in it at all."

"My lord bishop," quoth my lord chamberlain, "you stretch and wrest a well-meaning man's words too far. This is but a very poor objection. I beseech you let us be troubled no longer with it."

And hereupon the bishop of Lichfield turned over his papers for the fifth accusation.

CONCERNING THE OATH OF SUPREMACY.

Which oath he accused Mr. Mountague to have denied in plain terms.

"That were somewhat strange," quoth the dean. "As strange as it is," quoth the bishop, "I will prove it. For in his answer to the *Gag*, p. 68, where the papist objected to us as an error, and yet said truly, 'That we held a woman may be supreme governess of the Church in all causes, as well ecclesiastical as temporal, as Queen Elizabeth was;' for this saying Mr. Mountague giveth him the lie, and affirms, 'that no protestant ever thought so.'" And the bishop added, that he thought this saying of Mr. Mountague was not far from treason.

The lords being at the first somewhat troubled to hear this great accusation and objection against him, desired to see the place which was cited. And forthwith Mr. Cosin delivering the book to the duke, and shewing withal that Mr. Mountague had not blamed the Gagger for the words recited, but for leaving out other words which should have gone along with them—

"What words are they?" quoth the duke. Mr. Cosin saith, "'over all persons,' my lord," and directed him to the place. Whereupon the duke, turning himself to the bishop of Lichfield, "My lord," said he, "I pray hear me read you a passage here, out of Dr. M.'s own words, to answer your accusation withal: 'Can your small understanding put no difference betwixt over all and in all, betwixt persons and causes? Over all persons, in all causes, is one thing; over each, or over causes without persons, looketh your way. But causes with persons over the parties in their proceedings is no such exorbitancy.' And I cannot but wonder," quoth the duke, "that you will make such large accusations and prove nothing."

The bishop of Lichfield replied that he stood to Mr. Mountague's first words. "What!" quoth my lord chamberlain and the earl of Carlisle; "you must give a man leave to finish his answer before you can justly pass any censure upon him. Mr. Mountague, in the words immediately following, saith as much as you or any reasonable man can require him to say: p. 69. his words are these (and my lord chamberlain read them): 'We say princes have supreme power in earth, under God, over all persons, in all causes whatsoever, within their dominions, even in causes merely ecclesiastical, to compel them to do their duties by the civil sword. Not over all causes to do as they will, to command or change belief or faith.'" "So that this accusation," quoth my lord the duke, "might have been well spared; for we are all of Mr. Mountague's mind; and if you be not so likewise, my lord of Lichfield, you are much to blame."

"Nay," quoth the bishop, "I am very glad that things are thus answered and solved: I seek not to destroy the man, who hath many excellent parts in him. But, if it please your Grace, I will proceed to another objection." "Let it be to

CONF. I. some purpose, then," quoth the duke; "for hitherto nothing hath been said that is of any moment." And to this saying most of the lords agreed, and wished my lord of Lichfield had never appeared in the business.

CONCERNING THE CHURCH OF ROME.

The next objection was, Mr. Mountague had opposed the doctrine of the Church of England in the nineteenth Article, the words whereof are, "That the Church of Rome hath erred not only in their living and manner of ceremonies, but also in matters of faith." "Now Mr. Mountague would make men believe the contrary, *Gag*, p. 50; and his words are written in Latin," quoth the bishop, "that his popery, no doubt, might not be apparent: '*Et quamvis præsens hæc ecclesia Romana, non parum in morum et disciplinæ integritate, adde etiam in doctrinæ sinceritate, ab antiqua illa, unde orta et derivata est, discesserit; tamen eodem fundamento doctrinæ et sacramentorum a Deo institutorum firma semper constitit, et communionem cum antiqua illa et indubitata Christi Ecclesia agnoscit et colit.*'"

"They are none of his words," quoth the dean of Carlisle; "they are Cassander's."

"Yea," quoth the bishop, "but he saith, 'moderate men will confess as much on both sides;' whereby it appeareth that himself is one of those moderators, as well as Cassander; and this is a plain opening of gaps to let in popery."

"It will be shewed," said my lord of Rochester, "that many moderate and learned men of our Church, who were far from popery, have said as much."

"Well," quoth my lord chamberlain, "I pray, what saith the Article?" The bishop answered, "It affirmeth, 'that the Church of Rome hath erred in matters of faith.'"

"And," quoth he, "what saith that passage in Mr. Mountague?"

The bishop answered, "It affirmeth that the Church of Rome hath always continued firm in matters of faith."

"Matters of faith?" said Mr. Cosin; "doth not your lordship mistake? I beseech you read over the words again. The words are, '*firma constitit in eodem fundamento*,' which all matters of faith are not."

When this observation was a while explained, at the duke's

request; "I confess," quoth the bishop, "that this is the best answer which can be made unto it: but what say you to that which followeth? 'The Church of Rome hath continued in the right doctrine of the Sacraments.'" "Of Sacraments instituted by God," quoth the dean. "I pray your lordship take in those words too; for the Church of Rome may persist and keep them, howsoever they make addition of more, which God Himself ordained not."

The bishop asked, if it were not a destroying of the doctrine of the Sacraments to add unto the number of them, and make more than two?

It was answered, that in a large acceptation the Church of England hath been accustomed to give the name of Sacraments unto many more rites and ceremonies than Baptism and the Supper of the Lord only.

"That did it never," quoth the bishop. "Shew me any place where any other rite is called a Sacrament but those two only."

"Your lordship may have divers places shewed you," said Mr. Cosin; "and here the Common-Prayer Book is ready for the purpose: in the Act first before the book, where the minister is enjoined 'to use the matins and even-song there prescribed, together with the administration of the Lord's Supper, and celebration of each other of the Sacraments.' And then in the rubric at the end of the Communion, every parishioner (who is supposed to be baptized already) 'must communicate thrice in the year at least, and also receive the Sacraments.'"

My lord of Lichfield, having never observed these places before, seemed to be a little troubled at them; but at last made answer, that in a large sense we might make seven-score sacraments, if we would. "Be it so," quoth the dean; "and in a strict sense there are some pontificians that admit but two."

The bishop asked how many Mr. Mountague would allow of?

It was answered, that if Mr. Mountague were present there would be no disagreement betwixt his lordship and him in the number of Sacraments.

"I wish he were here," quoth my lord chamberlain; "we have all a great desire to hear himself speak." And the

CONF. I.

bishop of Lichfield said that he must be sent for, or else there would never be an end.

"May it please your lordships," quoth Mr. Cosin, "to appoint any other day of meeting: and as Mr. Mountague hath left order with me, I shall soon have him here to attend you."

"You shall send for him," quoth the duke, "if it shall so please my lords here, against Thursday next." And the lords assenting, they began to rise all from the table; the duke smiling, and my lord chamberlain shaking his head at the needless accusations which had been made.

"And surely," saith the duke, "if these be the greatest matters you be grieved with, I can see no reason but Mr. Mountague should be defended."

OF FALLING FROM GRACE.

"Well," quoth my Lord Say, "the chiefest matter of all is yet behind: which is, touching falling away from grace, and concerning the definitions of the synod of Dort against Arminianism, wherein Dr. Preston shall speak, and manifest Mr. Mountague's errors, if your lordships will be pleased to stay a while longer."

"Yea," quoth my lord of Lichfield, "that's another main point, about falling from grace, which no orthodox divine will maintain."

"What's that," quoth the dean of Carlisle, "that a man, being once in a state of grace, may either totally or finally fall away from that state?"

"It is," quoth the bishop.

The lords being willing to hear the matter debated, Dr. White answered, that howsoever Mr. Mountague had not resolved or determined the question either way, but had only declared his opinion in it, whereunto he was led by divers reasons drawn both out of the Fathers and the public doctrine of the Church of England; yet because his lordship was so confident on the other side, he craved leave to put a question to him.

"If a man," quoth the dean, "who is justified, and for the time present in the state of grace, do afterwards commit a foul, wilful, and enormous sin; as, for example, if he fall in

love with another man's wife, and commit the act of adultery with her sundry times, persisting in that foul and wicked course of life for the space of two, three, four, five, ten months or more; doth this man remain in the state of grace and salvation all that while, or is he justified before he hath forsaken and abandoned his sin?"

The bishop answered, "That man was never justified, nor in the state of grace. Yet suppose he were (for I perceive you are upon David's case), for all that sin, he is in the state of saving grace." And my Lord Say would needs add, that he still held his union with Christ, though he lost his communion with Him, which was the feeling and comfort of God's Spirit.

"Will you set up a school of sin?" quoth my lord of Rochester: "this is a most licentious, a sensual, and a dangerous doctrine to be taught to any people."

But the dean proceeded in his arguments:—"No man is justified, or in the state of saving grace, that hath not remission of his sins; but this man hath not remission of his sins; therefore he is not justified. And that he hath not remission of his sins before he forsakes them, I hope," quoth the dean, "your lordship will never deny."

The bishop answered by denying the major proposition; and said that man was justified, although he had not remission of his sins.

"Yea," quoth the dean, "I had thought remission of sins had either been justification itself, according to some divines, or an essential part of it at least, according to all."

"You speak of the act of justification," quoth the bishop; "but a man may be justified, though he be not actually justified."

"May he so?" says the dean. "What will your lordship then answer to the tenet of all protestants, that say there is no justification but that which is actual; for actual it must be, or habitual; and habitual it cannot be, because all habits are qualities inherent, which I am sure your lordship will never grant justification to be?"

"There is," quoth the bishop, "a justification *ex parte subjecti*, and a justification *ex parte Dei*. With this distinction I answered—that the person so sinning, and continuing

CONF. I. in sin"—"As before?"—quoth the dean. "Be it so," saith the bishop,—"that this person may be justified and is so justified *ex parte Dei*, although he be not justified *ex parte subjecti*."

"A very fair distinction," quoth the dean, "and a contradiction withal. For if a person be not justified *ex parte subjecti*, then he is not justified *ex parte sua*; nor can he be justified at all, inasmuch as justification is not applied unto him, by your lordship's own confession. And justification not applied is no justification in regard of him to whom it is not applied; for what is he the better for it?"

The bishop answered, that he was justified in the sight of God, by the grace of predestination and election.

"This is as much to say," quoth my lord of Rochester, "as that God cannot see any sin in the elect; a wholesome doctrine for the health of men's souls!" And my lord chamberlain added, that his soul abhorred from it.

But the dean of Carlisle went on, and rejected the bishop of Lichfield's answer with some distaste. "Know you not, my lord," quoth he, "that according to Thomas, and all other intelligent divines, *prædestinatio nihil ponit in prædestinato* until it come to execution in time, it being an imminent act of God. If it be God's predestination that always makes a man to be in a state of justification, then was St. Paul a justified man when he was knocking out St. Stephen's brains, and all the while that he continued to blaspheme and persecute the Church; and then was I a doctor of divinity when I was in my mother's belly. God's predestination is His eternal purpose that things shall be done in time; and that which shall be done in time hath no temporal existence or being until it be done. For though God ordained that I should be a doctor, yet was I not so until the time came. And I beseech your lordship, what good will you get by this doctrine, to persuade men, that if once, in all their life-time, they have been in the state of grace and justification, they should presently assure themselves of their salvation, by a grace of predestination conceived to remain in them? What will follow, but that always after, they remain justified and sanctified men in God's sight, although they walk in the meanwhile after the flesh, and continue in foul and wilful sins?"

"Teach you this divinity?" quoth my lord duke to the bishop of Lichfield. "God defend us from following of it!" The earls of Pembroke and Carlisle added, that to their understanding it was a most pernicious doctrine, and unfit for any people to hear.

"We teach not men to live thus," quoth the bishop. Yet his answer giving small satisfaction, for that out of his tenet men might take advantage to live so, and yet persuade themselves that they are God's elect children all the while; Dr. Preston was called upon by my Lord Say, and the lords desired to hear him speak unto this point.

Whereupon the doctor came in, and began very soberly to declare that it was none of his desire to say any thing; but yet seeing it pleased their lordships to have it so, he would endeavour to answer Dr. White's objections, and to make the matter as clear and evident as might be.

"And first," quoth he, "I will give your lordships an example, by which it will easily appear, that notwithstanding that which hath been said concerning these sins, whereinto the children of God may fall, and sometimes do fall, yet it was impossible they should fall away from that grace whereby they are His children. As, for example:—

"A man hath a son, and this son doth justly offend his father by committing some great crimes against him: his faults continue, and he is not yet reclaimed. Now, all this while he is *sub ira patris* indeed, under the rod and anger of his father, yet for all that he continueth *in familia* and *in domo patris* still; he is not turned out of his father's house, nor can he cease to be his child howsoever. In like manner, when God's children sin against Him, God may well be angry with them, and sorely punish them too; yet in regard that they are His children, He cannot cease to be their father, nor will He turn them out of His family, and make strangers of them, for every sin which they commit against Him."

To this it was answered, that the question was not made of every sin, but of foul and wilful sins, sins mortal, sins continued in, often acted and frequented, as was expressed before; and therefore that Dr. Preston's talk of every sin was impertinent.

"But for the other sins you insist upon," quoth the bishop

CONF. I.

of Lichfield, "did not the prodigal son, when he was in his dissolute course of life, remain his father's son still, and continue in his affection as a son?"

The dean answered, "That the prodigal son, being a natural child to his father, could not lose that relation which a son hath to his father; for natural relations are permanent, so long as their foundation is in being: but the present question is, concerning sons by grace and adoption only."

Here my lord of Rochester interposed, and told Dr. Preston that his example of a natural father and his child could hold no farther and prove no more than a perpetual relation betwixt God and His creatures, which no man could cease to be, because He created them; but as for their filiation and right of inheritance to the kingdom of heaven, they had it by covenant and promise, and ought not to presume upon it longer than they keep the covenant.

Adding hereunto, that oftentimes men's own children, howsoever they be children still, yet through their lewd life and disobedience are disinherited by their parents, and justly exposed unto misery.

"I pray resolve me," quoth the lord chamberlain to the bishop of Lichfield, "whether the prodigal son, in whom you made instance, if he had died in his lewd courses before his return to his father, had he not died a disobedient child, and perished in his misery?"

"He had," quoth the bishop: "but yet a child."

"So shall all men whatsoever die God's creatures," quoth my lord of Rochester. "But was not the state of the prodigal a representation of their state that live in wickedness and sin; and of their perdition, if they die in that sin, before they turn back again unto God by repentance?"

"They shall turn back," quoth Dr. Preston.

"How know you that?" said my lord chamberlain.

"By reason of their election," quoth the doctor; "which is sure not to fail, and will bring them in time to repentance."

"In time?" quoth the dean: "but while that time comes, in what state are they? Be not these children of God guilty of His eternal anger till they repent?"

"No," quoth Dr. Preston; "it is but of His temporal anger

only." And without any more ado repeated it again as a positive and certain doctrine, that they which were once the children of God, did by such grievous sins incur the guilt of a temporal punishment only.

The dean of Carlisle replied, "That temporal punishments were common to the children of God with others that are none of His children. But the Apostle St. Paul spake to justified men, when he gave them warning, and said, 'They that do such things have no inheritance in the kingdom of God nor of Christ;' and when he said so, he spake not of temporal, but of eternal punishment." [Eph. 5. 5.]

"Yea, but," quoth Dr. Preston, "such persons, though they might seem to be, yet in truth they never were sons, nor ever had any right to that inheritance whereof St. Paul speaks."

OF BAPTISM AND REGENERATION.

"No?" quoth the dean. "I hope you will grant us that, at leastwise, in 'baptism they were made the sons of God, and the heirs of everlasting life.' They be the words of our Catechism, and the whole series of our administration of baptism sheweth as much."

"What," quoth my lord of Lichfield, "will you have the grace of God tied to Sacraments?"

The dean replied, "That God could bestow His grace otherwise, as it pleased Him; but if his lordship denied Sacraments to confer grace, and to regenerate them that were born in original sin, he denied the doctrine of the Church of England."

The Liturgy was produced, and the words read out of the form of baptism, "Forasmuch as this infant is regenerate," &c.

"That 's but the judgment of charity," quoth my Lord Say. "And we say so, because we know nothing to the contrary," quoth the bishop of Lichfield.

Mr. Cosin suggested, that "to believe one baptism for the remission of sins," was an article of Christian faith; and that our form of baptism saith, "ye shall earnestly believe it."

"Yea," quoth the bishop, "but what follows? 'Ye shall earnestly believe that God will favourably receive these present

CONF. I. infants, that He will embrace them, and that He will give unto them the blessing of eternal life.' Mark," quoth the bishop, "He will do it. The book doth not say that He doth it now, but that in process of time He will do it, when these children shall actually believe; and so here is no present effect of baptism proved." It was answered, that the Catechism of the Church teacheth children other doctrine: "In baptism I was made a member of Christ, and an inheritor of the kingdom of heaven." And again, in the administration of baptism: "I certify you, that this child, being born in sin and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God and heirs of everlasting life. Doubt ye not, therefore, but earnestly believe that He hath received this present infant, that He hath made him partaker of His everlasting kingdom." And yet again: "We give Thee hearty thanks, that it hath pleased Thee to regenerate this infant," &c. "Shall we give thanks," quoth the dean, "for that which is not done?"

Hereupon my lord of Warwick desired Mr. Cosin to turn to the Burial of the Dead, where he should find such another giving of thanks for every brother departed, &c.; whereof some might be such, as though we had no uncharitable conceit of them, yet we were not tied to believe they were saved, and should have perfect consummation in soul and body in the kingdom of heaven.

"Yea, my lord," quoth he, "here is giving of thanks and hope only mentioned; but in baptism faith and certain assurance go together with giving of thanks." And his lordship seemed to be satisfied.

In the meanwhile, my lord duke and the earl of Carlisle demanded of the bishop of Lichfield, why children were baptized, if they received no grace, nor remission of sins by it? And told him, that he had much disparaged his own ministry, and did not only dishonour the Church of England, but also debase the Sacrament through this opinion which he maintained.

Lastly, the dean of Carlisle added, that it was a branch of Catholic faith, and had been so maintained in all ages, that infants rightly baptized are regenerated and made the sons of God by adoption. He alleged St. Augustine, *Epist.* 90, reporting the decree of the Council of Carthage, "*Quicumque*

negat parvulos per baptismum Christi perditione liberari, et salutem percipere æternam, anathema sit." And consequently concluded, that they which denied this doctrine, expressly denied the doctrine not only of the Church of England, but of the whole Catholic Church besides, and were guilty of a far greater error than any they could object against Mr. Mountague.

OF THE SYNOD OF DORT.

When the matter was come to this issue, and the lords ready to break off any further conference for this time, most of them professing themselves hitherto satisfied, it pleased the Lord Say and Secretary Cook to make a motion to the duke's Grace, that he would be a means to bring in the synod of Dort, and to get it established here by authority in the Church of England. Whereby (they make no doubt) all controversies in this kind would cease, and a firm peace ensue.

"Nay, my lords," quoth the duke, "this is not the first motion that hath been made for the synod of Dort; but I have been assured by divers grave and learned prelates, that it can neither stand with the safety of this Church nor state to bring it in."

"I beseech your lordships," said the dean, "that we of the Church of England be not put to borrow a new faith from any village in the Netherlands. As for the synod of Dort, it seemeth to me, that in the second Article, either plainly or involvedly, they have established a doctrine repugnant to the faith of our Church. The Dortists (as appeareth by their several expositions of that Article) have denied that Christ died for all men. But our Church, in the Catechism, and many other places, hath taught us to believe that Christ died for all, 'and hath redeemed me and all mankind,' that is, paid the ransom and the price for all without exception; and that if any man be damned, it is not because Christ died not for him, but because the fruit of Christ's death, by that man's own fault, is not applied unto him. Adding hereunto, that a great and manifest mischief it was, to have our people taught that Christ died not for them all. For if this were once admitted, how could we teach every man to believe that Christ had redeemed him, as we ought to do? Or how could we

CONF. I. say to all communicants whatsoever, 'The Body of our Lor which was given for thee,' as we are bound to say? Let th opinion of the Dortists be admitted, and the tenth person i the Church shall not have been redeemed."

"The Body of our Lord? Yea," quoth the bishop of Lich field, "it is said to be given for them, if men do repen What if they have no repentance?" Quoth the dean, "Th greater is their fault. But shall they not therefore belie the articles of their Creed? and it is one of those articles t believe that Christ hath redeemed them."

"Let the synod of Dort bind them that have submitte themselves unto it," said the lords Pembroke and Carlisle "in England we have a rule of our own." And the lor duke added: "We have nothing to do with that synod it is all about the hidden and intricate points of predes tination, which are not fit matters to trouble the peopl withal."

"Predestination!" quoth my lord of Lichfield. "Our own Articles speak of predestination; and it is a very comfortabl doctrine to the elect people of God, explained in the seven teenth Article."

"But, may it please your lordship," quoth Mr. Cosin, "the conclusion of that Article is, that predestination is so to be taught, as that the general promises of the Gospel be not destroyed by it."

And here was an end; only the bishop of Lichfield, for a conclusion of all, desired that Mr. Mountague's books might be kept from further sale until they were somewhat better explained.

At which motion the duke, with some displeasure, turne himself hastily away, and told the bishop he was not admitte thither for to appoint what should be done with Mr. Moun tague's books, but to shew his objections against them, whic as yet were not so weighty as to persuade any such matter.

And so desiring the lords, &c. to meet again upon Tuesda following, when Mr. Mountague should be there himself, the all left the chamber and departed.

THE

CONFERENCE AT YORK HOUSE,

FEB. 11, 1625,

BETWEEN THE HOURS OF 4 AND 7 AFTERNOON,

CONCERNING

MR. MOUNTAGUE'S BOOKS,

CALLED

THE GAGGER AND THE APPEAL.

BETWEEN { THE BISHOP OF LICHFIELD, DR. PRESTON, } OPPONENTS.

AND { THE BISHOP OF ROCHESTER, DR. WHITE, AND J. C.[a] } DEFENDANTS.

IN THE PRESENCE OF THE RIGHT HONOURABLE THE DUKE OF BUCKINGHAM, HIS GRACE, THE EARL OF PEMBROKE, LORD CHAMBERLAIN, THE EARL OF WARWICK, THE EARL OF CARLISLE, THE LORD SAY, AND MR. SECRETARY COOK.

[a] John Cosin.

THE

CONFERENCE AT YORK HOUSE,

&c.

When every man was orderly placed about the table, the bishop of Lichfield, who was the challenger, began to accuse Mr. Mountague after this manner.

"May it please your Grace and the rest of this honourable meeting; I shall humbly crave that my appearing this day against Mr. Mountague be not interpreted as if I came to it out of any private malice or spleen against his person, but for the reforming of his errors, and the maintenance of God's truth; which I am forced unto for the freeing of my conscience, and the discharge of my true and sincere duty to the Church.

"I accuse Mr. Mountague therefore,

"1. For abusing authority, in printing some things which were never licensed, but forbidden the press, as matters erroneous and scandalous, in his books.

"2. For opposing in direct terms the doctrine and Articles of the Church of England.

"3. For overthrowing the ground of our salvation, and perverting the whole Gospel of Jesus Christ.

"4. For crossing the two oaths of allegiance and supremacy.

"5. For opening a way to popery and schism among us, besides many scandalous and lewd and profane passages. And these I shall shew in order."

Here the duke of Buckingham took him off, and thus bespake the lords.

"My lords, the occasion of this conference was a private accidental talk between my lord of Warwick and myself. I

CONF. I. am not myself versed in matters of so high a nature as these be; and therefore I addressed myself, by his Majesty's command, to the grave and judicious judgment of the most eminent and learned prelates of the land, who have assured me that Mr. Mountague hath delivered nothing but the true, orthodox, and established doctrine of the Church of England, or what is agreeable thereunto. I hope your lordships will upon this private conference receive such satisfaction therein, that you shall likewise be of the same opinion; for which end I have desired these learned men to meet and to confer together before us. If it shall appear that Mr. Mountague hath, for the substance of his book, delivered nothing but justifiable and good doctrine, his language, how sharp soever it be, shall not any way lessen my esteem and love towards him, which perhaps he had some directions for; and if not, the perverseness of such peevish adversaries as he met withal, might easily draw and force him to it. And therefore if you, my lord of Lichfield, have any thing to say against the matter of his book, let us hear what it is."

I. The bishop began to urge that he had printed divers passages without authority; which being denied, he vouched Dr. White to have affirmed as much at my lord of Ely's table before four bishops, as namely, in the chapter of Antichrist, "rather the Turk than the Pope." Dr. White denying any such matter, the bishop began to put himself to prove it by witness, but being remembered by my lord of Rochester and the duke's Grace, that this neither one way nor other concerned the doctrine of the Church of England, he gave it over with some reluctation.

II. And proceeded to his second objection, out of the twenty-first Article, concerning the erring of General Councils, crossed by Mr. Mountague's Appeal, (p. 122,) who saith they cannot err in fundamentals. Dr. White urged that Mr. Mountague was quoted by halves, and that his whole being taken together, was to be meant of Councils lawfully congregated, duly proceeding by the Word of God, and rightly guided by His Spirit. The bishop took any thing and undertook all to be against the Article, because it spake generally of all Councils, as they were assemblies of men; affirming that they might err in matters pertaining to God, and therefore in funda-

mentals, or things necessary to salvation. The consequence being denied, a great discussion there was about the true understanding of the Article; about the antecedent and the consequent; about the general things belonging to God, and the particular, necessary to salvation; which the opposing bishop would needs have to be all one, or else the Article to be a senseless and fond assertion. Good words being called for, the bishop of Rochester told him, that in fundamentals never yet any Council, not that of Trent, had erred; acknowledging God's wonderful providence in it, that they should decree the *Symbolum Nicæni Concilii*[b] to be *unicum fundamentum in quo omnes debent necessario convenire.* The bishop of Lichfield urged the second Council at Ephesus; which, as it was scorned when it was celebrated, so it was slighted now when it was urged. The duke interposed, that Mr. Mountague and the Article agreed, because both held the rule of the Word of God to be a necessary square for Councils to guide themselves by, if they would not err; without which, both he and the Article affirmed they might err; but not a Council so qualified, so bound, such a Council. And so when the end of Mr. Mountague's chapter concerning that point was read by my lord chamberlain, being first shewed him by J[ohn] C[osin], all was ended, and the bishop bid to quarrel him no more for that; who craved pardon for his objection however, and was glad to have any thing solved. The earl of Carlisle and Sir John Cook professed themselves fully satisfied; only my Lord Say said there was contradiction in the book, and my lord of Warwick held his tongue all the while and wisely said nothing.

III. The third objection was against Works a part of Justification, which J[ohn] C[osin] shewed by Mr. Mountague to be made no proper part of justification, but declaratory only; no causality of it, but a consequence alone. And here Dr. White refused to answer any thing, because the objection was out of the Gag, a book not licensed by him. The bishop of Lichfield asked J[ohn] C[osin] if Mr. Mountague had recanted then his former saying, and he denied it, though Dr. White suddenly affirmed it, shewing his words,

[b] [See the Decretum de Symbolo Fidei in the Third Session, in Le Plat's edition of the Canones Concilii Tridentini. 4, Ant. 1779.]

CONF. II. that he never uttered any such matter; "and what he had not uttered," said my lord duke, "he could not recant."

IV. The fourth was about meriting of heaven, a thing shewed instantly by J[ohn] C[osin] to be never said, never conceived, hated and detested by Mr. Mountague; whereat the lords took the bishop short, and told him he strained and wrested the words of the book too much.

V. Then for Deservings, an offensive word, said the bishop, because it sounded like merit; which was answered by another [p. 103.] place, shewed out of the Appeal by J[ohn] C[osin], and read by my lord chamberlain, that Mr. Mountague took the word *mereri* as the old Latin authors did, and as David the [Ps. xix. 11; see Appeal, p. 208.] Prophet,—"God rewardeth every man according to his works;" and so every man was satisfied but my Lord Say, who would still have his say, though to no purpose.

VI. The sixth objection was, that Mr. Mountague should deny the Queen's supremacy; the vanity whereof was discovered by the words of the books pointed out by J[ohn] C[osin] and read by the duke of Buckingham, denied supremacy over all causes, but not over all persons, to see that they do their duty in all causes.

VII. The seventh was, that Mr. Mountague said the Church of Rome had not erred in matters of faith and in the doctrine of the Sacraments, contrary to the nineteenth and the twenty-fifth Articles. This was a seeming contradiction indeed to them all; but the bishop being remembered by J[ohn] C[osin] that there was a difference between *fundamentum fidei*, Mr. Mountague's words, and matters of faith in general, which he also explained to the duke, the bishop confessed there was as much said for him as might be in that point.

For the Sacraments, it was acknowledged upon a place shewed by J[ohn] C[osin] out of the Liturgy, and another out of the Catechism, and another out of St. Austin, and one out of Maldonate, that in a large sense we held more than two, in a strict sense the Church of Rome held no more than we did[c]. And here was Mr. Mountague himself wished for:

[c] [See Estius, in 4 Sent. dist. 1. A. de Dominis, de Rep. Eccl., v. 4, § 19. Several instances from S. Augustin are collected by Gerhard, Locc. Theol., viii. 204, and Bingham, iv. 350.]

and at the duke's command, J[ohn] C[osin] undertook to send for him against the Tuesday after.

The bishop of Lichfield desired that some words of Mr. Mountague's, which seemed harsh, might be qualified; and if it might be thought fit, to avoid all further opposition, that his books might be called in; whereat the duke took him short, and with a frowning countenance told him he neither came hither for that end, nor had aught to do to speak of it.

THE

SECOND CONFERENCE

WITH

MR. MOUNTAGUE HIMSELF,

FEB. 17, 1625[d].

AFTER two former meetings at York House, in the presence of the duke of Buckingham, Pembroke, lord-president of the council, Dorset, Bridgwater, Carlisle, Mulgrave, and Secretary Cook, the Lord Say and the earl of Warwick, opposition was made by my lord of Lichfield in nine points against Mr. Mountague's books, and by Dr. Preston in three; all defended and freely answered by Mr. Mountague himself, my lord of Rochester, Dr. White, and myself (Mr. Cosin), as a poor assistant commanded thither by the duke, by reason I had been so much interested in the business from the beginning. The occasion of this conference was the earl of Warwick's and the Lord Say's importunate suit unto the duke and to his majesty, that their two champions might be but admitted to shew their valour against the heresies, blasphemies, treasons, apostacies, that were pretended to be in the books.

The gross heresies propounded were these:—

1. General Councils lawful, &c., cannot err in fundamentals.

2. We go to heaven and hell according to our deservings.

3. Justification taken largely, comprehendeth good works.

4. A woman is not held by us to be supreme governor in causes ecclesiastical, but in reference to persons that may be forced to do their duties in them.

[d] 'This is the sum; but the conference itself is wanting.'—Note in Abp. Sancroft's hand.

CONF. II.

5. As Lucifer fell from heaven, so man may fall from grace, a graceless blasphemy.

6. God is not substantially mixed with all things, as the Stoics held.

7. The Church of Rome and ours stand firm upon one and the main foundation.

8. We allow more Sacraments than two.

9. The Pope is not that great Antichrist.

DR. PRESTON.

1. Traditions mentioned in S. Basil (twenty-seventh disputation) we allow.

2. Arminius was not the cause of all the stirs and broils in the Low Countries.

3. Election and reprobation are not irrespective of &c.

All which the opposers urged against [him] with vehemency; and Mr. Mountague answered with perspicuous brevity and delight to all that were present, unless my Lord Say. Not a lord besides him and Warwick, but expressed themselves ashamed of such poor objections, and highly satisfied with such a plain, ingenious, and learned expression[1] as Mr. Mountague made of himself.

[1] 'Exposition' (?).

The conference held about six hours, till past eight at night. The news was presently related to the king, who swears his perpetual patronage of our cause. If the faction had conquered, they had shewed no mercy; now they are subdued, they shew no patience, &c.

ANSWERS

MADE UNTO THE SEEMING CONTRADICTIONS

BETWEEN

MR. MOUNTAGUE'S BOOKS,

AND THE

ARTICLES OF THE CHURCH OF ENGLAND,

&c.

I. SEEMING contradiction, about General Councils, whether they may, or have erred, in matters of fundamental faith.

Article XXI. "General Councils, &c., forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God, they may err, and sometimes have erred, even in things appertaining unto God. Wherefore things ordained by them, as necessary to salvation, have neither strength nor authority; unless it may be declared that they be taken out of Holy Scripture." Article.

Mr. Mountague, in his Appeal (p. 118, &c.), "To say that this proposition,—A true and lawful General Council never did err,—is popery, cannot sink into my understanding." Contradiction.

(P. 122.) "I see no cause but a man may say, Such a General Council shall never err in fundamentals."

Ans. 1. Mr. Mountague saith first, (p. 119,) That he acknowledgeth but four Councils of this kind, Nice, Constantinople, Ephesus, and Chalcedon; which the Church of England doth reverence and admit, by act of parliament[e], as Catholic; King James, in his Premonition, (p. 302, inter Opera[f], fol.;) and which Dr. Andrewes, bishop of Winchester, doth acknowledge to be the *lapis quadratus*, whereon our

[e] [Act 1 Eliz. ch. 1.]

[f] ['I reverence and admit the four first General Councils as catholic and orthodox; and the said four first General Councils are acknowledged by our acts of parliament, and received for orthodox by our Church.']

ANSW. &c. faith is built, as on the four Gospels. (Resp. ad Bell. p. 182[g].)

2. That if other Councils be general as they were, and proceed as they did, they shall not err. Which is just as much as the same bishop of Winchester saith, *Licet et reliquis et si iisdem vestigiis pergant*, and there is nothing required, in another place, to make Councils infallible in matters of faith, *quam ut legitime congregentur, ut legitime procedant.* Ib. p. 333.

3rdly. He saith only that he seeth no cause to resolve otherwise; and that there may be cause though he seeth it not. (p. 119.) That he doth not resolve it as *certum et de fide*, or tender it unto others to be believed, (p. 122,) but that he proposeth it as probable only, &c., no more, (p. 127.)

4thly. He affirmeth it of matters so absolutely necessary to the true being of a Church, as the reasonable soul is for the essential being of a man, and that in such fundamentals no man living can instance that a right General Council hath erred, (p. 123,) and therefore

5thly. That the sense of the Article "have erred," cannot be meant of fundamentals, for then it contradicteth the acts of parliament and received truth itself. (p. 124.)

6thly. He concludeth, Councils have no such overawing power, &c., (p. 125,) that they must sincerely proceed, &c. (p. 126.)

7thly. That it is *de saniore parte*, (p. 127.)

II. ABOUT SUPREMACY.

Obj. He giveth the lie to the Gagger for the title of the chapter, (Gagg. p. 68[h].) *Contra*, Art. 37. "The Queen's Majesty," &c.

Ans. He giveth the lie to the Gagger for leaving out cunningly the words 'of all estates,' (p. 69[i],) not in 'all cases,' but *super omnes*, 'in all.'

[g] [4to. Lond. 1610.]

[h] [The position which Mountague undertook to refute, and which forms the title of his ninth Chapter is this, 'That a woman may be supreme governess of the Church in all causes, as well ecclesiastical as temporal, as Queen Elizabeth was.' To which he answers, 'Queen Elizabeth was, with lie and all. No protestant ever said so of Queen Elizabeth. No protestant ever thought so of any woman.' p. 68.]

[i] [Can your small understanding put no difference between *Over all* and *In all?* betwixt *Persons and Causes? Over all persons, in all causes*, is one thing; *Over all persons*, is far another thing.]

III. ABOUT JUSTIFICATION.

Obj. He saith justification consisteth "in forgiveness of sins primarily, and grace infused secondarily." (Gag. p. 143.) *Contra,* Art. XI. "We are justified only for the merit of Christ, by faith only, and not for our works."

Ans. He acknowledgeth the words of the Article and maintaineth them, (p. 144.) "Our justification, &c., which is the sole work of faith, &c., not for our own works and deservings." (p. 145.)

"No merit interveneth, [. . . .] none here but Christ." (p. 142.)

"Item, that justification by faith alone is a wholesome doctrine indeed." (p. 145.)

Item, For works concurring, he denieth them. (Appeal, p. 168.) "That odious popish imputation," &c.

Justification largely taken comprehendeth sanctification, &c. (Appeal, p. 174.) "Good works are the fruits and consequents of justification," (Gag, p. 144.)

Item, for access, (Gag, p. 148, Appeal, p. 195,) he saith it only as declaratory, not essential to justification, (Appeal, pp. 197 and 195,) not intrinsical, but accessary.

IV. ABOUT THE WORD, 'DESERVINGS.'

Obj. According to their deservings, (Appeal, p. 233.) *Contra,* Art. XI. ut supra.

Ans. 1. He speaketh of good and bad, in *fine dierum.*

2. He meaneth that of Athanasius' Creed, *versu ultimo,* and of the Scripture, God rewardeth every man according to his works, ([Appeal,] p. 208.)

3. He useth the word as the old authors used *pro mereri, obtinere.* ([Id.] p. 203.)

4. What he thinketh and professeth of merit he clearly speaketh, (Appeal, p. 206.)

V. ABOUT AGREEING WITH THE CHURCH OF ROME IN FUNDAMENTALS AND THE DOCTRINE OF SACRAMENTS.

Obj. (Gagg, p. 50.) "Moderate men on both sides confess that this controversy may cease," &c.

Contra, Art. XIX. "The Church of Rome hath erred in

ANSW. &c. matters of faith;" and Art. XXV. "There be but two Sacraments."

ANSWER TO THE NINETEENTH ARTICLE.

1. He saith it not himself; but saith, "moderate men confess" so much, as Cassander on one side, whose words they are that follow[k]: and on the other side, the Preface to Bishop Jewel, composed by Bishop Overal, and commanded to be had in all churches of England, whose words are: "For all substantial parts and points our Church remaineth the same it was before[l]."

2. By Jewel himself upon Haggai i. "Let us not shun the papists but counsel them as our brethren[m]."

3. Dr. Spencer, Serm. p. 15. "We do communicate in the general grounds and foundations of Christianity;" id. p. 17. "We have one Lord, one faith, one baptism."

4. Junius, *ut* in Appeal, (p. 113.[n])

5. King James in his Premonitum, p. 301[o]. "We all agree in substance."

6. Bishop Andrewes, Resp. ad Bellar. p. 34. "Fides quæ fuerat mansit eadem, reformavimus ea quæ extra fidem."

7. Hooker, lib. 3. p. 86.[p] "The Church of Rome touching those main parts of Christian truth, wherein they constantly still persist, we gladly acknowledge them to be of the family of Christ;" *et paulo ante*[q], "So far as we may, we have held, and do hold fellowship with them;" and p. 87[r]. he saith Calvin's words are crazed, for saying it is absurd to baptize them which cannot be reckoned members of our body, accounting papists none of the Church; and p. 369, lib. 5. "The Church of Rome continueth built upon the main foundations of Christianity[s]." Bishop of Meath's Sermon.

II. The Article saith the Church of Rome hath erred in matters of faith, which Mr. Mountague will and doth acknowledge, *eodem loco*[t], *erravit in doctrine sinceritate*, not in fundamentals; without which it could not be a Church.

[k] [Gag. p. 50.]
[l] [Preface, sig. 3, edit. fol. Lond. 1609.]
[m] [Works, par. ii. p. 181.]
[n] [Ecclesia papalis, quâ id habet in se quod ad definitionem Ecclesiæ pertinet, est Ecclesia. Lib. de Eccles. cap. 17.]
[o] [In the collected edition of his Works, fol. Lond. 1616.]
[p] [i. 438. edit. Keble.]
[q] [Ibid.]
[r] p. 439.
[s] [ii. 475.]
[t] [Gag, p. 50.]

VI. ANSWER TO THE TWENTY-FIFTH ARTICLE.

1. He saith only that the Church of Rome hath kept the true nature of the Sacraments instituted by God, which are but two in the sense of our Catechism; and Maldonate de Sacramentis, p. 111. "Numeravit Augustinus hæc duo Sacramenta tanquam omnibus necessaria[u]."

2. In a large sense the Church of England acknowledgeth the other five Sacraments, in another nature, as in the Article, not of the same nature, therefore in some nature. (Appeal, p. 306.) So the rubric after the Communion, "and also the Sacraments;" so the act of parliament[x], so in Gag, p. 267.[y] So the Homilies, "All the other Sacraments[z]."

VII. ABOUT ADAM'S AND LUCIFER'S STATE.

Obj. (Gag. p. 161.) "Man is not likely to be in a better case, than the Angels of heaven."

Contra, Article XVII. God's constant decree to bring the elected in Christ to everlasting life.

Ans. 1. He speaketh from others, not his own words, all that chapter over.

2. He speaketh of regenerate men in general, not of the particular elect according to [God's] purpose, as the Article doth.

3. That in divers respects it is true.

VIII. ABOUT GOD'S PRESENCE.

Obj. (Appeal, p. 94.) It is impious to say God did substantially *ire per omnes terras.*

Contra, Article XVII., where no such matter is to be seen.

Ans. He explaineth himself for the stoical paradox, which held every thing to have a piece of God in it, and that God's substance was immixt *rebus;* and did *ingredi rerum omnium substantiam;* as Virg. IV. Georg.[a] and Diog. Laer. in Vita Zenonis[b].

[u] [See p. 70, note c.]

[x] [1 Eliz. cap. 2.]

[y] [Speaking of Unction, he says, 'Obtrude it not on us, or unto the Church, as *in censu* of the Sacraments of the time of grace, as baptism is held and the Lord's Supper.']

[z] [Homily on Common Prayer and Sacraments, part 1.]

[a] [line 221, seq.]

[b] [Lib. vii. Segm. 138, 139; tom. i. p. 451, edit. 4. Amst. 1692.]

IX. SUBSANNATIO REGIS JACOBI, IN THE POINT OF ANTICHRIST AND THE LIKE.

Ans. 1. Mr. Mountague acknowledgeth that some protestants at home and abroad have in good zeal thought, disputed and affirmed the Pope to be Antichrist; being moved thereunto by the "insolent, insufferable and outrageous tyranny and pride of the bishops of Rome, and their infinite enormities in the Church." (App. p. 143.)

2. He will not, doth not, deny but the Pope is an Antichrist, he doth "believe it," (p. 144.) "An Antichrist I hold him or them carrying themselves in the Church as they do." (p. 145.) "So have I said, and written, and professed." (Ib.)

3. In the question whether he be that great Antichrist or no, he delivereth his negative, "*sedate et tranquille*" against the synod of Gap[c], and Gabriel Powell's peremptory assertion that it is an article of faith, (p. 144[d].)

4. He saith his opinion is "but probable and conjectural," inclining unto that moderate tenet, that the Turkish and Popish state jointly make the great Antichrist, (p. 149.)

5. He desireth to contest with no man about his opinion, for the disquieting of the Churches' peace, (p. 160.)

6. He concludeth, let the Pope be an Antichrist in St. John's sense, (p. 161.)

KING JAMES SAITH OF THE OPINION CONCERNING ANTICHRIST;

1. That it is an "obscure point," and that he would not have it urged for "a matter of faith," [Works], p. 308.

2. That what he declareth is but a "conjecture," (p. 328.)

3. That whether it be meant of the Pope, or Turk, or not, he leaveth to be guessed; because the greatness of both began to rise about one time, (p. 327.)

[c] [The Pope 'is that man of sin, and son of perdition.' The synod of Gap in France made it a point of their belief, and concluded it peremptorily to be so. Appeal, p. 143. See Quick's Synodicon, i. 227.]

[d] [Powell wrote thus: 'I am as well assured, and as thoroughly persuaded, that the Pope is Antichrist, as I am resolved Jesus Christ was the Son of God.' Appeal, p. 144.]

4. That he wrote it to pay the Cardinal in his own kind, and that he may well maintain the Pope to be Antichrist until he renounceth his authority of princes' temporal power, and then haply he will recant it, (p. 328.)

5. That there is more probability for his opinion, than for Bellarmine to pretend the Pope's temporal superiority over kings, (p. 328.)

A

COLLECTION

OF

PRIVATE

DEVOTIONS:

IN

THE PRACTICE OF

THE ANCIENT

CHURCH,

CALLED

THE HOURS

OF PRAYER:

AS THEY WERE AFTER THIS MANNER PUBLISHED BY AUTHORITY OF QUEEN ELIZABETH, 1560.

TAKEN

OUT OF THE HOLY SCRIPTURES, THE ANCIENT FATHERS, AND THE DIVINE SERVICE OF OUR OWN CHURCH.

LONDON:
PRINTED BY R. YOUNG, 1627.

THE

APPROBATION.

FEB. 22, 1626.

I HAVE read over this book, which, for the increase of private Devotions, I do think may well be printed; and therefore do give licence for the same.

GEO. LONDON.

THE

PREFACE,

TOUCHING

PRAYER AND THE FORMS OF PRAYER[a].

[a] This half-title is not in the first edition of 1627.

THE PREFACE

TOUCHING

PRAYER

AND

THE FORMS OF PRAYER.

THE FOUNTAIN AND WELL-SPRING FROM WHICH THEY ALL PROCEED, BEING THAT PERFECT FORM OF PRAYER WHICH CHRIST TAUGHT HIS DISCIPLES.

For the good and welfare of our souls, there is not in Christian Religion any thing of like continual use and force throughout every hour of our lives, as is the ghostly exercise of *Prayer* and *Devotion*.

An exercise it was, which the holy Apostles had often observed their Lord and Master to use, ever and anon to be still at His prayers, in the *Morning*[a] before day, in the *Evening* before night, and otherwhiles to go out and spend the *whole night* in prayer[b]; that had it not been a matter of some principal dignity and importance, had there not been some excellent benefits to be got by it, doubtless He would never have prayed so often and so much as He did. Mark 1.35. Mat. 14.23. Luke 6. 12.

And therefore they[c] desired of Him to be taught a Form of Prayer, as St. John the Baptist had also taught his disciples. And a Form Christ taught them so absolute and so perfect, as never was the like made before; which, from Him who made it then, was ever afterwards called THE LORD'S PRAYER. Luke 11.2. Mat. 6. 9.

[a] [Which the holy Apostles observing their Lord and Master so frequently to use in the Morning before day. *C.*]

[b] [. . . accounted it their duty also to be followers of His example and practice, as being a matter of high importance, and great benefit thereby to be obtained. *C.*]

[c] [. . . addressed themselves to Him, desiring Him to teach them how to pray, ... For which end and purpose, our Saviour taught and prescribed them a form of Prayer.]

PREF. A Prayer whereby we have not only Christ's own Name to
John 16. 23. countenance our suits, (in whose Name if we ask any thing[d] we shall have it, saith the Gospel,) but Christ's own words
1 John 2. 1. also, who Himself is our Advocate, and being best acquainted with the laws and phrases of His Father's court, hath drawn up such a bill for us, both for matter and form[e], as shall make our supplications acceptable and prevalent with Almighty God. And though men should speak with Angels' tongues, yet words so pleasing to the ears of God as those[f] which the Son of God did compose, cannot possibly be uttered; nor any prayers so well framed, as those that are made by His pattern.

It is for this cause called by the Fathers, *The Prayer of all Prayers*[g], and the *Rule* or *Square* whereby all our petitions are to be formed; having likewise been thus used in all ages of the Church, not only as a common part of her Prayers and Service, but as the chief and fundamental part of them, the ground whereupon she builds, the pattern whereby she frames, and the complement wherewith she perfects all the rest of her heavenly devotions, framing them all, as this is framed, with much efficacy, though not with any superfluity of words.

Thus we begin at this day all our Church services with the Lord's Prayer, and lay it as a foundation whereon to build the rest of our petitions that follow, sometimes continuing (as after the Creed) and sometimes perfecting (as after the blessed Sacrament) our most holy devotions with it; thereby supplying with the fulness of that one, whatsoever may be defective in all our other prayers. *Præmissâ legitimâ oratione* (saith Tertullian) *quasi fundamento accidentium*[h] *&c.* "This is the law we go by, the groundwork and the guide of all those holy prayers that Christians use to make."

[d] [(. . . any thing as we ought to do, He hath assured us in His Holy Gospel that we shall obtain it.) *C.*]

[e] [. . . form, drawn up such supplications for us as will be most available. *C.*]

[f] [. . . yet words that will be more. *C.*]

[g] Tertull. de Orat. c. 9. *Legitima Oratio.* 'The Prayer that is a law to all other Prayers.' [Quoniam tamen Dominus prospecta humanarum necessitatum, seorsum post traditam orandi disciplinam, Petite, inquit, et accipietis, et sunt quæ petantur pro circumstantia cujusque, præmissa legitima et ordinaria oratione, quasi fundamento, accidentium jus est desideriorum, jus est superstruendi extrinsecus petitiones. Other instances are collected by Bingham, xiii. vii. § 1.]

[h] [See the last note where the passage is quoted.]

A part of which ancient piety are these daily Devotions and Prayers that hereafter follow; prayers which, after the same manner and division of Hours[l] as here they are, having heretofore been published among us by high and sacred authority, are now also renewed, and more fully set forth again, as for many other, so chiefly for these four reasons.

1. The first is, to continue and preserve the authority of the ancient laws, and old godly canons of the Church, which were made and set forth for this purpose, that men, before they set themselves to pray, might know what to say, and avoid, as near as might be, all extemporal effusions of irksome and indigested prayers, which they use to make that herein are subject to no good order or form of words, but pray both what, and how, and when they list. Carol. Mag. in Legib.[k] *Orationes, quæ ab Ecclesiâ probatæ non sunt, rejiciantur.* "Let no prayers be used but those which are allowed by the Church." Microl. de Eccles. obser. cap. 51. Conc. Carthag. 3. Can. 23. *Quascunque sibi preces aliquis describit, non eis utatur, nisi prius eas cum instructioribus* [*fratribus*] *contulerit*[m]. "What prayers soever any man hath framed for himself, let him first acquaint those that are wise and learned with them, before he presumeth to use them."

And the reason is given in the twelfth canon of the Milevitan Council, which was also repeated in the seventieth canon of the Council of Afric, *Ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium, sit compositum*[n]. "Lest either thorough ignorance, or thorough less care than is fit, any thing be said which is not consonant to the faith of Christ's Church."

And that men may not think these rules are to be applied to public Prayers only, and not to private, let them weigh those words in the Council of Carthage, *Quascunque sibi preces, &c.* "The prayers which a man makes for himself," &c.[o]

[l] Horariam Regiâ authoritate editum, &c. The Horarie set forth with the Queen's authority 1560, and renewed 1573. Imp. with privilege at London by William Seers. [See Herbert's Ames, ii. 693, 702.]

[k] [Baluz. Capit. Regum Franc. i. 530, 1033. edit. fol. Par. 1677.]

[l] [The title of the chapter is, 'Ut adprobatæ sint orationes,' p. 21. edit. 8vo. Antv. 1565.]

[m] [A.D. 397. ap. Bin. i. 711, Labb. ii. 1170.]

[n] [A.D. 402. ap. Bin. Conc. i. 621, Labb. ii. 1118.

[o] See the canon quoted above, note m.]

PREF. And let them consider, that, when Christ had bidden us enter into our chamber and pray *privately*, presently He sets us a *form* to pray by, even there in secret, St. Matt. vi. 6. 7. 9. By which passages, those prayers are chiefly allowed and recommended unto us, (for all sudden and godly ejaculations are not to be condemned,) which with good advice and meditation are framed beforehand by them that best know what belong thereunto: that so, through this means, the worthiest part of our Christian duty to God-ward might suffer no such scandal and disgrace as otherwhiles it is forced to do; and that when we speak to, or call upon the awful Majesty of Almighty God, we might be sure to speak in the grave and pious language of Christ's CHURCH, which hath evermore been guided by the Spirit of God, the Holy Ghost; and not to lose ourselves with confusion in any sudden, abrupt, or rude dictates, which are framed by private spirits, and ghosts of our own. In regard whereof, our very *priests* and *deacons* themselves are, for their private and daily prayers, enjoined[p] to say the Morning and Evening Devotions of the Church; and when at any time they pray, or bid the prayers before their Sermons, there is a set form of words[q] prescribed for them to use; that they also might know it is not so lawful for them to pray of their own heads, or suddenly to say what they please themselves.

2. The second is, to let the world understand, that they who give it out, and accuse us here in ENGLAND to have set up a *new Church*[r], and a new Faith, to have abandoned all the ancient Forms of Piety and Devotion, to have taken away all the religious exercises and prayers of our forefathers, to have despised all the old ceremonies, and cast behind us the blessed Sacraments of Christ's Catholic Church—that these men do little else but betray their own infirmities, and have

[p] Preface before the Common [Prayer] Book, *in fine*. 'All Priests and Deacons shall be bound daily to say the Matins and the Evensong, either openly or privately.' As it was of old ordained in the Council of Venice under Leo the First, can. 14, [A.D. 453, Binii Conc. iii. 565, A.D. 465, Labb. iv. 1057. It was held, not at Venice, but at Vannes in Bretagne,] and in the Council of Mentz, can. 57.

[q] Injunctions [of King Edward VI. A.D. 1547.] cap. ult. [in Sparrow's Collect., p. 10. edit. 1675.], and can. 55. in the Book of Canons and Constitutions Ecclesiastical. [Sparrow's Collect., p. 294.]

[r] Sanders de Schism. Angl. Calvin. Turcis. Brist. Demon. Certain Artic. or forcible Reas. Art. I. and the common conceit of most recusant Papists.

more violence and will, than reason or judgment for what they say; the common accusations, which, out of the abundance of those partial affections that transport them the wrong way, they are pleased to bring so frequently against us, being but the bare reports of such people as either do not or will not understand us what we are.

3. The third is, that they who are this way already religiously given, and whom earnest lets and impediments do often hinder from being partakers of the Public, might have here a daily and devout order of Private Prayer, wherein to exercise themselves, and to spend some hours of the day at least, (as the old godly Christians were wont to do,) in God's holy worship and service; not employing themselves so much to talk and dispute as to practise religion, and to live like Christians; the continual and curious disquisition of many unnecessary questions among us, being nothing else but either the new seeds or the old fruits of malice, and by consequence the enemy of godliness, and the abatement of that true devotion, wherewith God is more delighted, and a good soul more inflamed and comforted, than with all the busy subtilties of the world. In which sense St. Austin[a] was wont to say, that *the pious and devout, though unlearned, went to heaven, whiles other men, trusting to their learning, disputed it quite away.*

4. The last is, that those who perhaps are but coldly this way yet affected, might by others' example be stirred up to the like heavenly duty of performing their daily and Christian devotions to Almighty God, as being a work of all others the most acceptable to His divine Majesty.

In so doing, we shall all give evident testimony to the world, Whose servants we are, and wherein our chiefest delight doth consist; we shall enjoy a perpetual communion with the saints triumphant, as well as militant; and we shall have just cause to conceive, that so much of our life is celestial and divine, as we spend in this holy exercise of prayer and devotion.

[a] S. Aug. 'Veniunt indocti et rapiunt cœlum; et nos cum doctrinis nostris detrudimur ad infernum.'

THE

CALENDAR,

WITH

THE FESTIVALS

AND

FASTING DAYS OF THE CHURCH,

AND THE MEMORIES OF SUCH HOLY MEN AND MARTYRS
AS ARE THEREIN REGISTERED.

OF

THE CALENDAR,

AND THE

SPECIAL USE THEREOF

IN

THE CHURCH OF GOD.

Calendar of the Church is as full of benefit as delight,
uch as are given to the due study and contem-
thereof. For, besides the admirable order and dis-
ı of times, which are necessary for the better trans-
of all ecclesiastical and secular affairs, it hath in it a
ɜautiful distinction of the days and seasons, whereof
re chosen out and sanctified, and others are put among Ecclus.33. 7.
ʼs of the week to number.

the chief use of it in the Church (saith St. Austin[a]), is
erve a solemn memory, and to continue in their due
ometimes a weekly, and sometimes an annual com-
ation of those excellent and high benefits, which God,
y [b]Himself, [c]His Son, and His [d]blessed Spirit, one
led [e]Trinity, hath bestowed upon mankind, for the
ıg and propagating of that Christian Faith and Reli-
hich we now profess.

this Faith of ours, being no other than the very same
ı the [f]holy Angels are set to succour us, and which
ırious company of the [g]Apostles, the noble army of
ʀs, and the goodly fellowship of other God's [i]Saints

ıg. de Civit. Dei, l. 16. c. 4.
ɜference, but see viii. 27.]
he Sundays of the Year, &c.
Feasts of our Saviour's Nati-
ion, Resurrection, Ascension,
ɜcost.

[e] Trinity Sunday.
[f] St. Michael and All Angels.
[g] The Twelve Apostles' Days.
[h] St. Stephen and others.
[i] The Fathers and primitive Christians.

CALENDAR.

and servants, men famous in their generations before us, have some maintained with the sanctity of their lives, and some sealed with the innocency of their deaths; it is for this cause that the names of these holy and heavenly Saints are still preserved in the Calendar of the Church, there to remain upon record and register (as of [k]old time they did), where they might also stand as sacred memorials of God's mercy towards us, as [l]forcible witnesses of His ancient truth, as confirmations of the faith which we now profess to be the same that theirs then was, as provocations to the piety which they then practised, and as everlasting records to shew Whose blessed servants they were on earth, that are now like the Angels of God in heaven.

Howbeit, forasmuch as, in process of time, the multitude of men and women reputed holy in this kind became so exceeding numerous, that all the days of the year would not have been sufficient for a several commemoration of them; it was the great wisdom and moderation of those religious grave prelates, by whom God (of His especial blessing to our Church above others) did reform such things as were many ways remiss here among us, to choose one solemn day alone, wherein to magnify God for the generality of All His Saints together[m]; and to retain some few selected days in every month for the special memory of others, both holy Persons and holy Actions, which they observed not our people alone, but the universal Church of Christ also, to be most affected unto, and best acquainted withal: hereby avoiding only the burden and the unnecessary number of Festival Days; not disallowing the multitude of God's true martyrs and Saints, whose memorials we are to solemnize howsoever in the general Festival of All Saints' Day, as by the proper Lessons, the Collect, Epistle, and Gospel then appointed in our public Liturgy, doth most evidently appear.

[k] Tertul. de Cor. Mil. [cap. 13. Habes tuos census; tuos fastos.] S. Cypr. Ep. 37. [xii. edit. Gersd. § 2. Denique et dies eorum, quibus excedunt, annotate, et commemorationes eorum inter memorias martyrum celebrare possimus.] Pont. Diac. in vit. Cyp. [ad init.]

[l] Euseb. Hist. Eccl. l. 4. c. 15. [p. 171. edit. Reding. fol. Cant. 1720.] S. Basil in Ascet. c. 40. [Regul. Major. Quæst. 40. Opp. ii. 156.]

[m] All Saints' Day.

JANUARY HATH XXXI DAYS.

Number of days.		The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	A 1	Circumcision of our Lord.	1
Non. 4	b 2		
Non. 3	c 3		
Pr. Non.	d 4		
Nones.	e 5		
Id. 8	f 6	Epiphany of our Lord.	1
Id. 7	g 7		
Id. 6	A 8	Lucian, a Priest of Antioch and a Martyr.	307
Id. 5	b 9		
Id. 4	c 10		
Id. 3	d 11		
Pr. Id.	e 12		
Ides.	f 13	Hilary, the Bishop of Poitiers in France.	337
Cal. 19. Fb.	g 14		
Cal. 18	A 15		
Cal. 17	b 16		
Cal. 16	c 17		
Cal. 15	d 18	Prisca, a Roman Virg. & Mar.	45
Cal. 14	e 19		
Cal. 13	f 20	Fabian, Bp. of Rome & Martyr.	251
Cal. 12	g 21	Agnes, a Rom. Virg. & Martyr.	304
Cal. 11	A 22	Vincent, a Deacon of Spain and Martyr.	301
Cal. 10	b 23		
Cal. 9	c 24		
Cal. 8	d 25	Conversion of S. Paul.	37
Cal. 7	e 26		
Cal. 6	f 27		
Cal. 5	g 28		
Cal. 4	A 29		
Cal. 3	b 30		
Pr. Cal.	c 31		

FEBRUARY HATH XXVIII DAYS.

And when it is Bissextile, or Leap-Year, it hath xxix days.

Number of days.		The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	d 1	Fast.	
Non. 4	e 2	Purif. of Mary the Virgin.	1
Non. 3	f 3	Blase, an Armenian Bishop and Martyr.	286
Pr. Non.	g 4		
Nones.	A 5	Agathe, a Virgin in Sicily and Martyr.	253
Id. 8	b 6		
Id. 7	c 7		
Id. 6	d 8		
Id. 5	e 9		
Id. 4	f 10		
Id. 3	g 11		
Pr. Id.	A 12		
Ides.	b 13		
Cl. 26 Mar.	c 14	Valentine, a Priest of Rome and Martyr.	45
Cal. 15	d 15		
Cal. 14	e 16		
Cal. 13	f 17		
Cal. 12	g 18		
Cal. 11	A 19		
Cal. 10	b 20		
Cal. 9	c 21		
Cal. 8	d 22		
Cal. 7	e 23	Fast.	
Cal. 6	f 24	S. Matthias, Apostle and Martyr.	66
Cal. 5	g 25		
Cal. 4	A 26		
Cal. 3	b 27		
Pr. Cal.	c 28		

MARCH HATH XXXI DAYS.

Number of days.		The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	d 1	David, Bishop of S. Davids.	584
Non. 6	e 2	Cedde, or Chad, Bishop of Lichfield.	672
Non. 5	f 3		
Non. 4	g 4		
Non. 3	*A* 5		
Pr. Non.	b 6		
Nones.	c 7	Perpetua, a Virgin and Martyr, often mentioned by Tertullian and S. August.	254
Id. 8	d 8		
Id. 7	e 9		
Id. 6	f 10		
Id. 5	g 11	Equinoctial.	
Id. 4	*A* 12	S. Gregory the Great, Bishop of Rome.	604
Id. 3	b 13		
Pr. Id.	c 14		
Ides.	d 15		
Cl. 17. Ap.	e 16		
Cal. 16	f 17		
Cal. 15	g 18	Edward, the King of the West-Saxon.	978
Cal. 14	*A* 19		
Cal. 13	b 20		
Cal. 12	c 21	S. Benedict, the famous Abbot in Italy.	542
Cal. 11	d 22		
Cal. 10	e 23		
Cal. 9	f 24	Fast.	
Cal. 8	g 25	Annunciation of the Virgin Mary.	0
Cal. 7	*A* 26		
Cal. 6	b 27	The day of King Charles his inauguration.	1625
Cal. 5	c 28		
Cal. 4	d 29		
Cal. 3	e 30		
Pr. Cal.	f 31		

APRIL HATH XXX DAYS.

Number of days.		The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	g 1		
Non. 4	*A* 2		
Non. 3	b 3	Richard, Bp. of Chichester.	1253
Pr. Non.	c 4	S. Ambrose, Bp. of Milan.	397
Nones.	d 5		
Id. 8	e 6		
Id. 7	f 7		
Id. 6	g 8		
Id. 5	*A* 9		
Id. 4	b 10		
Id. 3	c 11		
Pr. Id.	d 12		
Ides.	e 13		
Cl. 18 Ma.	f 14		
Cal. 17	g 15		
Cal. 16	*A* 16		
Cal. 15	b 17		
Cal. 14	c 18		
Cal. 13	d 19	Alphege, Archb. of Canterbury.	1006
Cal. 12	e 20		
Cal. 11	f 21		
Cal. 10	g 22		
Cal. 9	*A* 23	S. George, the famous Martyr under Diocletian.	286
Cal. 8	b 24		
Cal. 7	c 25	S. Mark, Evang. and Martyr.	63
Cal. 6	d 26		
Cal. 5	e 27		
Cal. 4	f 28		
Cal. 3	g 29		
Pr. Cal.	*A* 30		

MAY HATH XXXI DAYS.

Number of days.		The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	b 1	S. Philip and Jac. Apost. and Mart.	53 & 63
Non. 6	c 2		
Non. 5	d 3	Invention of the Cross.	326
Non. 4	e 4		
Non. 3	f 5		
Pr. Non.	g 6	S. John Evang. Port. Latin.	98
Nones.	A 7		
Id. 8	b 8		
Id. 7	c 9		
Id. 6	d 10		
Id. 5	e 11		
Id. 4	f 12		
Id. 3	g 13		
Pr. Id.	A 14		
Ides.	b 15		
Cl. 17 Jun.	c 16		
Cal. 16	d 17		
Cal. 15	e 18		
Cal. 14	f 19	Dunstan, Archb. of Canterbury.	988
Cal. 13	g 20		
Cal. 12	A 21		
Cal. 11	b 22		
Cal. 10	c 23		
Cal. 9	d 24		
Cal. 8	e 25		
Cal. 7	f 26	Augustine, the first Archb. of Cant.	608
Cal. 6	g 27		
Cal. 5	A 28		
Cal. 4	b 29		
Cal. 3	c 30		
Pr. Cal.	d 31		

JUNE HATH XXX DAYS.

Number of days.		The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	e 1	Nicomede, a Priest of Rome and Martyr.	41
Non. 4	f 2		
Non. 3	g 3		
Pr. Non.	A 4		
Nones.	b 5	Boniface, an Englishman, Bp. of Mentz and Martyr.	752
Id. 8	c 6		
Id. 7	d 7		
Id. 6	e 8		
Id. 5	f 9		
Id. 4	g 10		
Id. 3	A 11	S. Barnabas, Apostle and Martyr.	50
Prid Id.	b 12		
Ides.	c 13	Solstice.	
Cal. 18 Jul.	d 14		
Cal. 17	e 15		
Cal. 16	f 16		
Cal. 15	g 17		
Cal. 14	A 18		
Cal. 13	b 19		
Cal. 12	c 20	Translation of S. Edward, K. of the West Saxons.	990
Cal. 11	d 21		
Cal. 10	e 22		
Cal. 9	f 23	Fast.	
Cal. 8	g 24	Nativity of S. John Bapt.	0
Cal. 7	A 25		
Cal. 6	b 26		
Cal. 5	c 27		
Cal. 4	d 28	Fast.	
Cal. 3	e 29	S. Peter, Apost. and Martyr with S. Paul.	68
Pr. Cal.	f 30		

JULY HATH XXXI DAYS.

Number of days.		The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	g 1	Visitation of Mary, (Luke 1.)	0
Non. 6	*A* 2		
Non. 5	b 3	Translation of S. Martin, the Bp. of Tours in France.	446
Non. 4	c 4		
Non. 3	d 5		
Pr. Non.	e 6		
Nones.	f 7		
Id. 8	g 8		
Id. 7	*A* 9		
Id. 6	b 10		
Id. 5	c 11		
Id. 4	d 12		
Id. 3	e 13		
Pr. Id.	f 14		
Ides.	g 15	S. Swithun, Bp. of Winchester.	862
Cl. 17 Aug.	*A* 16		
Cal. 16	b 17		
Cal. 15	c 18		
Cal. 14	d 19		
Cal. 13	e 20	S. Margaret, Virgin and Martyr at Antioch.	243
Cal. 12	f 21		
Cal. 11	g 22	S. Mary Magdalen. (Luke 7. & 8. and John 20.)	84
Cal. 10	*A* 23		
Cal. 9	b 24	Fast.	
Cal. 8	c 25	S. James, Apost. and Mart.	42
Cal. 7	d 26	S. Anne, Mother to the Virgin Mary.	1
Cal. 6	e 27		
Cal. 5	f 28		
Cal. 4	g 29		
Cal. 3	*A* 30		
Pr. Cal.	b 31		

AUGUST HATH XXXI DAYS.

Number of days.		The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	c 1	Lammas day.	43
Non. 4	d 2		
Non. 3	e 3		
Pr. Non.	f 4		
Nones.	g 5		
Id. 8	*A* 6	Transfig. of our Lord, (Luke 9.)	33
Id. 7	b 7	Name of Jesus, (Mat. 1. Phil. 2.)	1
Id. 6	c 8		
Id. 5	d 9		
Id. 4	e 10	S. Laurence, Archdeacon of Rome, and Martyr.	259
Id. 3	f 11		
Pr. Id.	g 12		
Ides.	*A* 13		
Cl. 19 Sept.	b 14		
Cal. 18	c 15		
Cal. 17	d 16		
Cal. 16	e 17		
Cal. 15	f 18		
Cal. 14	g 19		
Cal. 13	*A* 20		
Cal. 12	b 21		
Cal. 11	c 22		
Cal. 10	d 23	Fast.	
Cal. 9	e 24	S. Barthol. Apost. and Mar.	73
Cal. 8	f 25		
Cal. 7	g 26		
Cal. 6	*A* 27		
Cal. 5	b 28	S. Augustin, Bp. of Hippo.	432
Cal. 4	c 29	Beheading of S. John Baptist, (Matt. 14.)	31
Cal. 3	d 30		

Number of days.			The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	f	1	S. Giles, Abbot of Marborn in France.	750
Non. 4	g	2		
Non. 3	*A*	3		
Pr. Non.	b	4		
Nones.	c	5		
Id. 8	d	6	France.	
Id. 7	e	7	Enurchus, Bp. of Orleans in	374
Id. 6	f	8	Nativity of Mary.	14
Id. 5	g	9		before
Id. 4	*A*	10		Christ.
Id. 3	b	11		
Prid. Id.	c	12		
Ides.	d	13		
Cl. 18 Oct.	e	14	Holy Cross day.	614
Cal. 17	f	15	Equinoctial.	
Cal. 16	g	16		
Cal. 15	*A*	17	S. Lambert, Bp. of Liege, & Mart.	700
Cal. 14	b	18		
Cal. 13	c	19		
Cal. 12	d	20	Fast.	
Cal. 11	e	21	S. Matthew, Apost. Evang.	90
Cal. 10	f	22	and Martyr.	
Cal. 9	g	23		
Cal. 8	*A*	24		
Cal. 7	b	25		
Cal. 6	c	26	S. Cyprian, Bp. of Carthage,	288
Cal. 5	d	27	and Martyr.	
Cal. 4	e	28		
Cal. 3	f	29	S. Michael and All Angels.	0
Pr. Cal.	g	30	S. Jerom, the famous Priest, Confessor, and Doctor.	420

Number of days.			The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	*A*	1	Remigius, Bp. of Rheims.	544
Non. 6	b	2		
Non. 5	c	3		
Non. 4	d	4		
Non. 3	e	5		
Pr. Non.	f	6	S. Faith, Virgin of Agenne in	290
Nones.	g	7	France, and Martyr.	
Id. 8	*A*	8		
Id. 7	b	9	S. Denys, the Areopagite, (Acts	99
Id. 6	c	10	17.) Bp. of Paris and Martyr.	
Id. 5	d	11		
Id. 4	e	12		
Id. 3	f	13	S. Edward the Confessor, King	1163
Pr. Id.	g	14	of England, transl.	
Ides.	*A*	15		
Cl. 17 Nov.	b	16		
Cal. 16	c	17	S. Audry, or Etheldred, first	680
Cal. 15	d	18	Foundress of Ely Abbey.	
Cal. 14	e	19		
Cal. 13	f	20		
Cal. 12	g	21		
Cal. 11	*A*	22		
Cal. 10	b	23		
Cal. 9	c	24		
Cal. 8	d	25	Crispin, a Roman and Mart.	285
Cal. 7	e	26	at Soissons in France.	
Cal. 6	f	27	Fast.	
Cal. 5	g	28	S. Simon and S. Jude, Apost.	64
Cal. 4	*A*	29	and Mart.	
Cal. 3	b	30		
Pr. Cal.	c	31	Fast.	

NOVEMBER HATH XXX DAYS.

Number of days.		The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	d 1	All Saints' Day.	613
Non. 4	e 2		
Non. 3	f 3		
Pr Non.	g 4		
Nones.	*A* 5	Powder Treason Day.	1605
Id. 8	b 6	Leonard, Confessor, a disciple of Remigius in France.	546
Id. 7	c 7		
Id. 6	d 8		
Id. 5	e 9		
Id. 4	f 10		
Id. 3	g 11	S. Martin, Bp. of Tours in France.	397
Pr. Id.	*A* 12		
Ides.	b 13	Brice, successor to S. Martin.	421
Cl. 18 Dec.	c 14		
Cal. 17	d 15	S. Machutus, a Briton, and Bp. of Sainctes in France.	500
Cal. 16	e 16		
Cal. 15	f 17	S. Hugh, Bp. of Lincoln.	1200
Cal. 14	g 18		
Cal. 13	*A* 19		
Cal. 12	b 20	S. Edmund, K. & Mart. of whom S. Edmund's Bury is named.	870
Cal. 11	c 21		
Cal. 10	d 22	S. Cecily, Virg. and Mart.	125
Cal. 9	e 23	S. Clement, the first Bp. of Rome, and Martyr.	92
Cal. 8	f 24		
Cal. 7	g 25	S. Catherine, Virg. and Martyr of Alexandria in Egypt.	305
Cal. 6	*A* 26		
Cal. 5	b 27		
Cal. 4	c 28		
Cal. 3	d 29	Fast.	
Pr. Cal.	e 30	S. Andrew, Apost. and Mart.	62

DECEMBER HATH XXXI DAYS.

Number of days.		The Festivals and Saints' Days, &c.	Year of our Lord.
Calends.	f 1		
Non. 4	g 2		
Non. 3	*A* 3		
Pr. Non.	b 4		
Nones.	c 5		
Id. 8	d 6	S. Nicholas, Bp. of Myra in Lycia.	342
Id. 7	e 7		
Id. 6	f 8	Conception of Mary.	1466
Id. 5	g 9		
Id. 4	*A* 10		
Id. 3	b 11		
Pr. Id.	c 12	Winter Solstice.	
Ides.	d 13	S. Lucy, Virgin and Martyr at Syracuse in Sicily.	305
Cl. 19 Jan.	e 14		
Cal. 18	f 15		
Cal. 17	g 16	O Sapientia, an Antiphona, anciently sung in the Church (for the honour of Christ's Advent) from this day till Christmas Eve.	
Cal. 16	*A* 17		
Cal. 15	b 18		
Cal. 14	c 19		
Cal. 13	d 20		
Cal. 12	e 21	S. Thomas, Apost. and Mart.	75
Cal. 11	f 22		
Cal. 10	g 23		
Cal. 9	*A* 24	Fast.	
Cal. 8	b 25	The Nativity of our Lord.	1
Cal. 7	c 26	S. Stephen, the first Martyr.	34
Cal. 6	d 27	S. John, Evang. and Apostle.	101
Cal. 5	e 28	Innocents' Day.	1
Cal. 4	f 29		
Cal. 3	g 30		
Pr. Cal.	*A* 31	Silvester, Bp. of Rome.	335

A

TABLE OF

THE

MOVEABLE

FEASTS

Which have no
fixed place in the
CALENDAR, as the rest there mentioned have, but vary every year
from one day of the month to another, according to the position
of Easter, and the changes
of the Moon
Whereupon that
day doth depend.

A TABLE

OF THE

MOVEABLE FEASTS.

	Septuagesima Sunday.	Easter Day.	Ascension Day.	Whitsunday.	Advent Sunday.
5	Feb. 5	Apr. 9	May 18	May 28	Dec. 3
7	Jan. 21	Mar. 25	—— 3	—— 13	—— 2
8	Feb. 10	Apr. 13	—— 22	June 1	Nov. 30
9	—— 1	—— 5	—— 14	May 24	—— 29
0	Jan. 24	Mar. 28	—— 6	—— 16	—— 28
1	Feb. 6	Apr. 10	—— 19	—— 29	—— 27
2	Jan. 29	—— 1	—— 10	—— 20	Dec. 2
3	Feb. 17	—— 21	—— 30	June 9	—— 1
4	—— 2	—— 6	—— 15	May 25	Nov. 30
5	—— 25	Mar. 29	—— 7	—— 17	—— 29
6	—— 14	Apr. 17	—— 26	June 5	—— 27
7	—— 5	—— 9	—— 18	May 28	Dec. 3
8	Jan. 21	Mar. 25	—— 3	—— 13	—— 2
9	Feb. 10	Apr. 13	—— 23	June 2	—— 1
0	—— 2	—— 5	—— 14	May 24	Nov. 29
1	—— 21	—— 25	June 3	June 13	—— 28

RULES

TO KNOW WHEN

THE MOVEABLE FEASTS

AND

HOLY-DAYS BEGIN.

EASTER-DAY (on which the rest depend) is always the First *Sunday* after the Full Moon which beginneth next the Equinoctial of the spring in March[a].

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima*	*Sunday* is	Nine / Eight / Seven / Six	Weeks before *Easter*
Rogation-Sunday, *Ascension-Day*, *Whit-Sunday*, *Trinity-Sunday*	is	Five Weeks / Forty Days / Seven Weeks / Eight Weeks	after *Easter*

Advent Sunday is always the nearest Sunday, (whether before or after,) to the Fast of St. Andrew, or that Sunday which falleth upon any day from the 27th of November, to the 3rd of December, inclusively[b].

[a] [. . . happens upon, or next after the Twenty-first Day of *March*: and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after. *C.* Easter-Day is always the Sunday after the day which is called the Easter limit, which is found for any year by the help of its Golden Number in the table before. *Sixth edit.*]

[b] [*Advent-Sunday* is always the nearest *Sunday* to the Feast of Saint *Andrew*, whether before or after. *C.* Advent Sunday is always the Sunday after the six-and-twentieth of November. *Sixth edit.*]

THE

FASTING DAYS OF THE CHURCH,

OR DAYS OF

SPECIAL ABSTINENCE AND DEVOTION.

I. The Forty Days of Lent.

II. The Ember Weeks at The Four Seasons, being the Wednesday, Friday, and Saturday after
- The First Sunday in Lent.
- The Feast of Pentecost.
- Holy Cross; September 14.
- St. Lucy's Day; December 13.

III. The Three Rogation-Days, which be the Monday, Tuesday, and Wednesday, before Holy Thursday, or the Ascension of our Lord.

The Evens or Vigils before
- The Nativity of Christ.
- The Purification, The Annunciation } of the Blessed Virgin.
- The Evens or Vigils before
  - The Nativity of Saint *John* Baptist.
  - Saint *Matthias*, Saint *Peter*, Saint *James*, Saint *Bartholomew*, Saint *Matthew*, Saint *Simon* and *Jude*, Saint *Andrew*, Saint *Thomas* } Day.
  - All Saints Day[c].

IV. It hath been also an ancient religious custom to fast [illegible] the Fridays of the year, except those that fall within the [illegible]elve Days of Christmas[d].

[Note, that if any of these Feasts fall upon a *Monday*, then the Eve or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* before it.]

[d] [Certain solemn days, for which particular services are appointed.

I. The Fifth Day of *November*, being the Day kept in memory of the Papists' Conspiracy.

THE TIMES WHEREIN MARRIAGES ARE NOT SOLEMNIZED.

From { Advent Sunday / Septuagesima Sunday / Rogation Sunday } until { Eight Days after the Epiphany. / Eight days after Easter. / Trinity Sunday. }

Some of these being times of solemn Fasting and Abstinence, some of holy festivity and joy, both fit to be spent in such sacred exercises, without other avocations[e].

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the First.

III. The nine-and-twentieth Day of *May*, being the Day of the Birth and Return of King *Charles* the Second. Note, that the supputation of the year of our Lord in the Church of England beginneth the five-and-twentieth Day of March. *Sixth edit.*]

[e] [The copy of the original edition is defective from this point as far as the concluding line of the Second Commandment.]

THE

SUM OF THE CATHOLIC FAITH,

CALLED

THE APOSTLES' CREED,

DIVIDED INTO TWELVE ARTICLES.

1. I believe in God the Father Almighty, maker of heaven and earth.
2. And in Jesus Christ His only Son our Lord.
3. Who was conceived by the Holy Ghost, born of the Virgin Mary.
4. He suffered under Pontius Pilate, was crucified, dead, and buried.
5. He descended into hell: the third day He rose again from the dead.
6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty.
7. From thence He shall come to judge the quick and the dead.
8. I believe in the Holy Ghost.
9. The holy Catholic Church; the Communion of Saints.
10. The Forgiveness of sins.
11. The Resurrection of the body.
12. And the life everlasting. Amen.

☞ By this Faith, (into which, and none but which, all Christians are baptized,) we learn to believe,

1. In God the Father, who hath made us and all the world.
2. In God the Son, who hath redeemed us and all mankind.
3. In God the Holy Ghost, who doth sanctify us, and all the chosen people of God.

THE LORD'S PRAYER,

DIVIDED INTO SEVEN PETITIONS.

THE PREFACE.

Our Father, which art in heaven.

THE PETITIONS.

1. Hallowed be Thy Name.
2. Thy kingdom come.
3. Thy will be done in earth, as it is in heaven.
4. Give us this day our daily bread.
5. And forgive us our trespasses, as we forgive them that trespass against us.
6. And lead us not into temptation.
7. But deliver us from evil.

THE DOXOLOGY.

For thine is the kingdom, the power, and the glory, for ever. Amen.

☞ This prayer is the foundation whereupon, and the pattern whereby all our other prayers must be framed. In it we desire God our heavenly Father, who is the giver of all goodness, to send His grace unto us, and all others; that we may worship Him, serve Him, and obey Him, as we ought to do. And we pray unto Him, that He would send us all things which be needful both for our souls and bodies; that He would be merciful unto us, and forgive us our sins; that it would please Him to save and defend us in all our temptations, and preserve us from all dangers both ghostly and bodily. And forasmuch as we trust He will do all this of His mercy and goodness, through our Lord Jesus Christ, therefore we say, Amen, So be it.

The Preface.

The Petitions.

The Conclusion.

THE TEN COMMANDMENTS.

THE FIRST TABLE.

I.

God spake these words and said, I am the Lord thy God: thou shalt have none other gods but Me.

I.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and lay the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

II.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.

IV.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that Thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

THE SECOND TABLE.

V.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI.

Thou shalt do no murder.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbour.

X.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

HE DUTIES ENJOINED, AND THE SINS FORBIDDEN IN THE TEN COMMANDMENTS.

☞ Which may serve for a direction to know, or to make nown, our manifold offences against God and man.

THE DUTIES OF THE FIRST COMMANDMENT.

1. *Thou shalt have no other gods, &c.*

1. To acknowledge the Eternal Deity of the only true God.

2. To worship Him with all inward devotion of our souls.

3. To love, honour, and obey Him for His own sake.

4. To fear and call upon Him, to trust and believe in Him, and none but Him, all the days of our life, without giving any share of His honour to angels or saints, or any other creature.

OFFENDERS AGAINST THE FIRST COMMANDMENT.

1. They that by their evil disposition endeavour to persuade themselves that there is no God.

2. They of whom God is altogether unapprehended, and who pass away their time as if there were no God at all, without any desire or care to know Him as a rewarder of the good, and a punisher of the evil doers.

3. They that imagine, or wickedly fancy and worship any more gods than one.

4. They that prefer, or love any thing whatsoever before the service and will of God.

5. They that by despair distrust Him, or by boldness presume upon Him.

6. They that believe Him not, and are unstable or doubtful in the truth of that faith which He hath revealed.

7. They that tempt Him to shew His power without cause, and are not content with the ordinary ways and means that He hath ordained for all things.

8. They that use enchantments, witchcrafts, sorceries, superstitious observation of days, prediction of fortunes, invocation of spirits, and other wicked inventions of the devil.

THE DUTIES OF THE SECOND COMMANDMENT.

2. *Thou shalt not make to thyself, &c.*

1. To apprehend God as an infinite and incomprehensible Essence, without any form or shape of our own fancying or framing, whereby to make a representation of Him.

2. To honour and worship Him with the lowly reverence even of our bodies also.

3. This to be religiously done unto Him, and unto none but Him; to His divine Essence, and not to the images that men may vainly frame of Him.

4. This also to be done purely, without any such outward and solemn worship to be given either to the person or to the image of saint, or angel, or any other creature whatsoever.

OFFENDERS OF THE SECOND COMMANDMENT.

1. They that fancy to themselves any likeness of the Deity, or frame and make any image, either of God the Blessed Trinity, or of God the Father, Who never appeared to the world in a visible shape.

2. They that make any other images or the likeness of any thing whatsoever, (be it of Christ, and His cross, or be it of His blessed Angels,) with an intent to fall down and worship them.

3. They that are worshippers of idols, or representments of false gods.

4. They that are worshippers of saints' images, and out of a false opinion of demeriting the protection of the blessed Virgin, or any other saint of God, do give a religious adoration to those usual representments which be made of them.

5. They also that are no due worshippers of God Himself, that fall not lowly down before His presence, religiously to adore Him as well with their bodies as their souls.

6. They that rudely refuse, or carelessly neglect to kneel, bow, and prostrate themselves, to uncover their heads, or to stand with seemly awe and reverence before the presence of His Majesty, as at all times of His service, so chiefly at the times, and in the places, of His public worship.

7. They that regard not the threatenings of His vengeance

upon them that transfer His honour to any other, nor the promises of His mercies upon them that duly worship Him.

THE DUTIES OF THE THIRD COMMANDMENT.

3. *Thou shalt not take the Name of, &c.*

1. To honour the most holy and reverend Name of God.

2. To speak of it with religious awe and fear, and that in matters serious and weighty only.

3. To use both it, and all things that are consecrated unto it, having His Name and stamp upon them, with all due regard.

OFFENDERS AGAINST THE THIRD COMMANDMENT.

1. They that account no more of the great Name of God than of another common thing.

2. They that use vain and customary swearing.

3. They that in matters serious swear falsely, and perjure themselves.

4. They that abuse the name of God, or any of His creatures, to cursing and bitter execrations.

5. They that make rash oaths, and sudden, inconsiderate vows, for things unlikely, unlawful, or impossible to be performed.

6. They that break their holy, solemn, and deliberate vows.

7. They that murmur against God, or blaspheme His Name.

8. They that make curious and wanton questions concerning the nature, the actions, and the secret decrees of God, not contenting themselves with that which He hath revealed in His word.

9. They that contemn His saints, that profane His temples, that slight His Sacraments, that regard not His service, that use and speak of these as of common things, whereas they have God's mark upon them, being set apart and dedicated to the service of His most holy and fearful Name.

their kindred, their neighbours, or any their inferiors, that love and regard which severally belongs unto them.

THE DUTIES OF THE SIXTH COMMANDMENT.

6. Thou shalt do no murder.

1. To protect and preserve, as much as in us lies, the person or the life of any man whatsoever.
2. To procure peace and love among all sorts of people.

OFFENDERS AGAINST THE SIXTH COMMANDMENT.

1. They that murder themselves, or study and use means to hasten their own death.
2. They that destroy the lives of other men, or consent to have them destroyed; and offer any violence or hurt to their persons.
3. They that bear any anger, envy, hatred, malice, uncharitableness, or any kind of mischievous indignation against others.
4. They that be sowers of strife and sedition among any men whatsoever.
5. They that are given to revenge and oppression.
6. They that are privy to any conspiracies against the lives or bodies of other men, and reveal them not.
7. They that feed or clothe not him who is ready to perish with hunger and cold.
8. They that may, and assist him not, who at any time is in danger of hurt, or of the loss of his life.
9. They that have no care of their own health and being.
10. They that procure, or consent to the procuring of abortive children.

THE DUTIES OF THE SEVENTH COMMANDMENT.

7. Thou shalt not commit adultery.

To keep our bodies in temperance, sobriety, and chastity.

OFFENDERS AGAINST THE SEVENTH COMMANDMENT.

1. They that by adultery, incest, fornication, or any other uncleanness, defile the body.

2. They that are lascivious in their speech, wanton in their gesture, and immodest in their attire.

3. They that be unclean and lustful in their thoughts.

4. They that delight in lewd and wanton company, in idle and unchaste songs, in fond and filthy discourse.

5. They that are luxurious in their diet, and abuse their bodies, either by gluttony or drunkenness.

6. They that keep open or private stews, that solicit, or consent unto the fond love or uncleanness of others.

7. They that presume to do any thing beyond the bounds of modesty and shamefastness.

THE DUTIES OF THE EIGHTH COMMANDMENT.

8. *Thou shalt not steal.*

To preserve our neighbour's goods, and to suffer every man to enjoy what is his own quietly and fairly to himself.

OFFENDERS AGAINST THE EIGHTH COMMANDMENT.

1. They that go about to hurt and impair other men's estates, either by open wrong and violence, as by spoiling and robbing men of their goods; or by secret purloining and deceit, as by cheating and cunning in bargains, by false weights and measures, by all kinds of beguiling contracts, and by unlawful suits or tricks at the law.

2. They that be inordinate in gaming, and in unnecessary consuming or spending of their goods.

3. They that be immoderate in running into debt, to the loss and hindrance of their own, or of any other man's estate.

4. They that by any violence or fraud detain and keep other men's goods unto themselves.

5. They that are covetous, unjust, given to usury and oppression.

6. They that deceive[g] or defraud the king of his subsidies and other duties: the priest of his tithes and offerings; the orphans, &c. of their legacies, the servant of his wages, and the like.

[g] ['deteine,' probably a misprint of *t* for *c*, and of *n* for *v*; yet it is so repeated in *C.*]

THE DUTIES OF THE NINTH COMMANDMENT.

9. *Thou shalt not bear false witness, &c.*

To preserve every man's good name, to bear witness to the truth, and to speak well of them that deserve not otherwise.

OFFENDERS AGAINST THE NINTH COMMANDMENT.

1. They that bring in false witness or unjust accusations against any man.

2. They that openly slander, or secretly detract from his credit and estimation.

3. They that are given to flattery and to telling of lies or false tales.

4. They that inordinately divulge, or blaze abroad other men's faults and infirmities.

5. They that conceal the truth, to the prejudice of another, being required by justice or charity to give testimony thereunto.

THE DUTIES OF THE TENTH COMMANDMENT.

10. *Thou shalt not covet thy neighbour's, &c.*

1. To content ourselves with what we have of our own, and with that estate of life whereunto God hath called us.

2. To covet nothing that belongs to other men.

OFFENDERS AGAINST THE TENTH COMMANDMENT.

1. They, who though they unjustly possess not, yet covet and desire that which is another man's, as his wife, his fortunes, and the like.

2. They that envy other men's wealth and prosperity.

3. They that with greediness hunt after the riches, pleasures, and honours of this world.

4. They that having food and raiment, are over solicitous, and disquieted in their minds for more.

☞ Many other offences there be against God's commandments; some so obvious that they need not, and some so enormous that they would not be named; but both the one and the other easy to be reduced unto these that have been already specified.

THE TWO PRECEPTS OF CHARITY; OR, THE LAWS OF NATURE.

1. To love God above all for His own sake. Mat. 22.

2. To love all men as ourselves for God's sake, and to do unto others as we would they should do unto us.

THE PRECEPTS OF THE CHURCH.

1. To observe the Festivals and Holy days appointed[h].

2. To keep the Fasting days with devotion and abstinence[i].

3. To observe the Ecclesiastical Customs and Ceremonies established, and that without frowardness or contradiction[k].

4. To repair unto the public service of the Church for Matins and Evensong, with other holy offices at times appointed, unless there be a just and an unfeigned cause to the contrary[l].

5. To receive the Blessed Sacrament of the Body and Blood of Christ with frequent devotion, and three times a year at least, of which times Easter to be always one. And for better preparation thereunto, as occasion is, to disburthen and quit our consciences of those sins that may grieve us, or scruples that may trouble us, to a learned and discreet priest, and from him to receive advice, and the benefit of absolution[m].

THE SACRAMENTS OF THE CHURCH.

The principal and truly so called, (as generally necessary to salvation,) are Baptism and the Lord's Supper[n].

The other five, that is to say, Confirmation, Penitence, Orders, Matrimony, and Visitation of the Sick, or Extreme Unction[o], though they be sometimes called and have the name of Sacraments, yet have they not the like nature that the two principal and true Sacraments have[p].

[h] The Church Calendar.

[i] The Rubric after the Nicene Creed.

[k] Can. 6, and the Preface of Ceremonies.

[l] Preface to Book of Common Prayer.

[m] Rubric at the end of the Communion. The second exhortation to be read before the Communion. Bishop Overal's and Bishop Andrewes' Articles in the visitation of their Diocese.

[n] Catech. of the Sacraments. S. Aug. ep. 118. [al. 54. Opp. ii. 93. edit. 1700.]

[o] [are no true Sacraments instituted by Christ; though they have been by some late authors called by the name of Sacraments, and so numbered... *C.*]

[p] Articles of Relig. Artic. 25. Acts viii.; John xx.; 1 Tim. iv.; Eph. v.; James v.

THE THREE THEOLOGICAL VIRTUES.

1 Cor. 13. Faith, Hope, and Charity.

THREE KINDS OF GOOD WORKS.

Mat. 6. Fasting, Prayer, and Almsdeeds.

SEVEN GIFTS OF THE HOLY GHOST.

Isa. 11. The first Prayer in the form of our Confirmation. 1. The Spirit of Wisdom, 2. and Understanding, 3. The Spirit of Counsel, 4. and ghostly Strength. 5. The Spirit of Knowledge, 6. and Piety. 7. The Spirit of a holy and a godly Fear.

THE TWELVE FRUITS OF THE HOLY GHOST.

Gal. 5. Love, Joy, Peace, Patience, Mercy, Goodness, Long-suffering, Meckness, Faith, Modesty, Shamefastness, Sobriety.

THE SPIRITUAL WORKS OF MERCY.

Mat. 18. 1. To instruct the ignorant.
James 5. 2. To correct offenders.
Gal. 6. 3. To counsel the doubtful.
Prov. 27. 4. To comfort the afflicted.
Eccles. 5. 5. To suffer injuries with patience.
Rom. 15. 6. To forgive offences and wrongs.
Mark 11. 7. To pray for others.

THE CORPORAL WORKS OF MERCY.

Mat. 15. 1. To feed the hungry and to give drink to the thirsty.
Mat. 25. 2. To clothe the naked.
Tob. 1. 3. To harbour the stranger and needy.
Isa. 58. 4. To visit the sick.
Tob. 12. 5. To minister unto prisoners and captives.
6. To bury the dead.

THE EIGHT BEATITUDES.

5. 1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

2. Blessed are they that mourn, for they shall receive comfort.

3. Blessed are the meek, for they shall receive the inheritance of the earth.

4. Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.

5. Blessed are the merciful, for they shall obtain mercy.

6. Blessed are the pure in heart, for they shall see God.

7. Blessed are the peace-makers, for they shall be called the children of God.

8. Blessed are they that suffer persecution for righteousness' sake; for theirs is the kingdom of heaven.

SEVEN DEADLY SINS[q].

1. Pride, 2. Covetousness, 3. Luxury, 4. Envy, 5. Gluttony, 6. Anger, 7. Sloth. Gal. 5.

THE CONTRARY VIRTUES.

1. Humility, 2. Liberality, 3. Chastity, 4. Gentleness, 5. Temperance, 6. Patience, 7. Devout and earnest serving of God.

QUATUOR NOVISSIMA, OR THE FOUR LAST THINGS THAT BEFAL ANY MEN.

Death.	Hell, or	Mat. 25.
Judgment.	Heaven.	Heb. 9.

[q] [Seven deadly sins, as they are commonly called. *C.*]

A COLLECTION OF PRIVATE DEVOTIONS FOR THE HOURS OF PRAYER.

OF THE

ANCIENT AND ACCUSTOMED TIMES OF PRAYER

IN GENERAL.

At all times and in all places to give thanks and praise unto Almighty God our heavenly Father, with all manner of devout prayer and supplication, is no more than our very meet, right, and bounden duty. But inasmuch[a] as the common employments of most, and the natural infirmities of all sorts of people be so great, that, whiles they have this body of flesh upon them, they cannot possibly attend the heavenly exercise of prayer and thanksgiving without any intermission at all, it hath therefore been the custom of religious and godly persons in all ages, to appoint themselves certain set TIMES AND HOURS of the day, wherein to perform their devotions. By which means it came to pass, that, as other careless[b] people spent the whole day either in their own affairs or pleasures, these men bestowed it, or the chief and more eminent parts of it at least, in the affairs and service of God.

They that understood Christ's parable so as if "men ought always to pray," and to do nothing else, mistook the matter, and were put into the catalogue of heretics for their labour[c]. They, on the other side, that went about to take away all set times of prayer, to maintain their affected liberty, and to do it only when they list, have deserved no less blame, and incurred no milder censure[d]. Wise men have gone an even path, and, expounding the Scripture for continual prayer, by the continual practice of the Church, Luke 18. 1.

[a] S. Basil in Regu. Inter. 37. [Opp. ii. 381. ed. Bened.]

[b] S. Chrysost. Hom. 59. ad pop. Antioch. [tom. vi. p. 604. edit. Savil; ii. 227. edit. Bened.]

[c] S. Aug. de Hæres. i. 57. [De Massilianorum Hæresi, Opp. viii. 15.] et epist. 121. ad Prob. [Ep. 130. tom. ii. p. 290.]

[d] Isid. de Eccles. Off. lib. i. cap. 22.

have neither one way nor other offered any violence to devotion.

The practice, then, of old hath been, so to keep up prayer that men might keep up themselves withal. *Three* times a day to perform this duty, and otherwhiles *seven* times a day to do it, was King David's sacred resolution; but *three* times a day, howsoever, "at *evening*, and *morning*, and at *noonday*," was his custom to pray, and that "instantly," in solemn and devout manner. After him the great Prophet of God that lived in Babylon, accustomed himself to kneel upon his knees, and in his chamber to pray *three times* a day towards Jerusalem, (saith the story,) "as he was always wont to do."

Ps. 55. 17.
Ps. 119. 164.
Dan. 6. 10.

From which holy examples it afterwards came to pass, that what was by them so religiously observed under the law, *three times* a day (at least) to offer up prayers and thanksgiving to Almighty God, besides the *morning* and the *evening* sacrifice, was by Christians as piously continued and practised under the Gospel also; both Jews and Christians being in this duty but equal servants to the same Trinity, the God both of Law and Gospel. "It is from the prophet Daniel (saith St. Cyprian) that we Christians have our THIRD, our SIXTH, and our NINTH hour of prayer, which we duly observe in reverence of the BLESSED TRINITY[e]."

Numb. 28. [4.] Isid. Etym. lib. 6. c. ult.

Besides these, (such was the ardour of ancient piety[f],) they added yet more, and, as well in imitation of King David's holy resolutions before mentioned, as also in honour of those times, which the special actions of God, and of our Saviour, had, in a manner, made sacred unto them, they augmented their hours of prayer, (saith that old godly Father[g],) and made their devotions more frequent and fervent than they were before.

Such are these hours and prayers that hereafter follow; which be not now set forth for the countenancing of their novelties that put any trust in the bare recital only of a few prayers, or place any virtue in the bead-roll, or certain

[e] S. Cypr. de Orat. Dom. in fine. [p. 174. edit. Goldh. In orationibus vero celebrandis invenimus observasse cum Daniele tres pueros in fide fortes et in captivitate victores, horam tertiam, sextam, nonam, sacramento scilicet, Trinitatis, quæ in novissimis temporibus manifestari habebat.]

[f] S. Ambr. lib. iii. de Virgin. [cap. iv. § 18; 11. 178. edit. fol. Par. 1690.]

[g] S. Cypr. ibid. [See the passage last quoted.]

number of them, at such and such set hours; but for the hearty imitation of that ancient and Christian piety, to whom the distinction of hours was but an orderly and useful, no superstitious or wanton performance of their duties.

And, surely, so small a part of our time taken up from other common actions, if not perhaps from doing ill, or doing nothing; and so small a task, though but voluntarily imposed upon ourselves for God's service, will never undo us nor ever prove to be an abridgment of our Christian liberty, who say, our delight is to be[h] numbered with the saints of old, and profess every day that[i] God's service is perfect freedom.

[h] In the Te Deum. [i] In the second Collect for Morning Prayer.

CERTAIN

CHOICE SENTENCES

OUT OF

HOLY SCRIPTURE,

WHEREBY THE FREQUENCY OF PRAYER AND DEVOTION IS HIGHLY COMMENDED UNTO US.

PSALM xxxiv. 15.

THE eyes of the Lord are over the righteous, and His ears are open unto their prayers.

MATT. vii. 7.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

MARK xiii. 35.

Watch and pray, for ye know not at what hour the Lord will come.

LUKE xi. 8.

Because of his importunity, he will rise and give him what he needeth.

LUKE xviii. 1.

It behoveth always to pray, and not to be weary.

LUKE xviii. 7.

And shall not God hear, and avenge His servants, that pray night and day unto Him?

EPH. vi. 18.

Pray always with all manner of prayer and supplication in the Spirit, and watch thereunto with all instance and supplication for all saints.

1 THESS. v. 17.

Pray without ceasing. And in all things give thanks: for this is the will of God in Christ Jesus.

1 TIM. ii. 1.

I will therefore, that, first of all, prayers and supplications, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and a peaceable life in all godliness and honesty: for this is good, and acceptable in the sight of God our Father, who will have all men to be saved, and to come to the knowledge of His truth.

JAMES v. 16.

The effectual fervent prayer of a righteous man availeth much.

REV. v. 8.

The prayers of the saints are like the golden vials, that are full of sweet odours.

S. GREG. NYSSEN. *hom. de Orat.*

Prayer is a work of the same dignity and honour wherein the angels and saints of heaven themselves are employed. It is an advocate for the guilty, a redemption for the captive, a rest for the wearied, and a comfort for the sorrowful. It is our watchtower whilst we sleep, and our safeguard whilst we are awake[k].

S. CHRYSOST. *de orando Deum.*

When I see a man that loveth not his prayers, and is not frequent at his devotions, I shall presently conclude him to be a miserable creature, and to have nothing in him at all that is worthy of commendation[l].

IDEM, *ibid.*

As the light of the sun is to the eye of the body; so is prayer to the soul[m].

IDEM, *ibid.*

I cannot but admire and wonder at the great love of God

[k] [Opp. i. 715. edit. Par. 1638.] Bened.]
[l] [S. Chrysost. Opp. ii. 780. edit. [m] [Id. p. 779.]

towards man, for vouchsafing him so high an honour, as familiarly to speak unto him by prayer[n].

IDEM, *homil. contra Pseudo-proph.*[o]

Hear how the blessed Apostle crieth out unto us to be "instant in prayer," to "pray without ceasing;" that is, though not every minute of our life without intermission, yet that as long as we live, and upon all occasions, we never give over prayer, but still and still continue in it. Pray, therefore, when thou art at home in thy house, and when thou art abroad in thy journey. Pray when thou liest down, and when thou risest up. But when thou prayest, pray with humility, &c.

[Rom. 12. 12; 1 Thes. 5. 17.]

[n] [Ibid.] [o] [S. Chrysost. Opp. viii. 86. in appendice inter spuria.]

PIOUS EJACULATIONS,

OR,

SHORT PRAYERS,

TO BE COMMITTED UNTO PERFECT MEMORY, FOR OUR FIRST HOLY EXERCISE IN THE BEGINNING OF THE DAY.

According to the direction of S. Ambrose in his third book, De Virgin.[p]

When we first awake.

LIGHTEN mine eyes, O Lord, that I sleep not in death. Ps. 13. 3.

Awake, thou that sleepest, and arise from death, and Christ shall give thee light. Eph. 5. [14.]

Open Thou mine eyes, O Lord, that I may see the wonders of Thy law. Ps. 119. [18.]

At our uprising.

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen. Blessed be the holy and undivided Trinity, now and for evermore.

Or this.

In the name of our Lord Jesus Christ, Who was crucified for me, I arise from mine own rest, to do Him service. He, by His Cross and Passion, save me, bless me, govern me, and keep me this day, and for ever. Amen.

I laid me down and slept, and rose up again, for the Lord sustained me. Ps. 3. [5.]

At our apparelling.

According to the direction of S. Basil, Orat. in Martyr. Julit.[q]

Clothe me, O Lord, with the ornaments of Thy heavenly grace, and cover me with the robes of righteousness.

Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof. Rom. 13. [14.]

[p] [Cap. iv. § 19; Opp. ii. 179.]

[q] [Opp. ii. 36.]

At the washing of our hands.

Ps.51.[2.] Wash me clean, O Lord, from my wickedness, and purge me from my sins.

Cleanse me, O God, by the bright fountain of Thy mercy, and water me with the dew of Thine abundant grace, that, being purified from my sins, I may grow up in good works, truly serving Thee in holiness and righteousness all the days of my life.

And then humbly commending ourselves to God's protection upon our knees.

Into the hands of Thy blessed protection and unspeakable mercy, O Lord, I commend this day my soul and my body, with all the faculties, powers, and actions of them both, beseeching Thee to be ever with me, to direct, sanctify, and govern me in the ways of Thy laws, and in the works of Thy commandments; that through Thy most mighty protection, both here and ever, I may be preserved in body and soul, to serve Thee the only true God, through Jesus Christ our Lord. Amen.

At our going abroad.

Ps.25.[3.] Shew me Thy ways, O Lord, and teach me Thy paths.

Ps. 5. [8.] Lead me, O God, in the way of Thy Truth, and guide me for Thy mercies' sake.

Ps. 91. [11.] O give Thine Angels charge over me, to keep me in all my ways.

When we hear the clock at any hour of the day.

Ps. 90. [12.] Teach me, O Lord, to number my days, that I may apply my heart unto wisdom.

Our time passeth away like a shadow, and we bring our days to an end like a tale that is told.

Have mercy upon me, O Lord, now, and at the hour of death.

At our entrance into the Church.

Ps. 5. [7.] As for me, I will go into Thy house, O Lord, in the multitude of Thy mercies; and in Thy fear will I worship Thee in Thy holy temple.

Ps. 26. Lord, I have loved the habitation of Thine house, and the place where Thine honour dwelleth.

My soul hath a desire and longing to enter into the courts of the Lord. [Ps. 84. 2.]

When we are come into the Quire.

Oh, how amiable are Thy dwellings, Thou Lord of Hosts! one day in Thy courts is better than a thousand. [Ps. 84. 1, 10.]

Blessed are they that dwell in Thy house: they will be always praising Thee.

When we fall down to worship and adore before the presence of God.

Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come: we worship Him that liveth for ever, and cast ourselves before His throne. [Rev. 4. 8, 10, 11.]

Thou art worthy, O Lord our God, to receive glory, and honour, and power; for Thou hast created all things, and for Thy will's sake they are and were created.

A DIVINE HYMN

PREPARATIVE TO PRAYER.

When to thy God thou speak'st,
  O creature mean,
Lift up pure hands,
  Lay down all foul desires:
Fix thoughts on heaven,
  Present a conscience clean;
Such holy balm
  To mercy's throne aspires:
Confess faults' guilt,
  Crave pardon for thy sin;
Tread holy paths,
  Call grace to guide therein.

It is the spirit
  With reverence must obey
Our Maker's will,
  To practise what He taught.
Make not the flesh
  Thy counsel when thou pray;
'Tis enemy
  To every virtuous thought:
It is the foe
  We daily feed and clothe,
It is the prison
  That the soul doth loathe.

Even as Elias,
  Mounting to the sky,
Did cast his mantle
  To the earth behind:

So when the heart
  Presents the prayer on high,
Exclude the world
  From traffic with the mind.
Lips near to God,
  And ranging heart within,
Is but vain babbling,
  And converts to sin.

Like Abraham
  Ascending up the hill
To sacrifice,
  His servants left below,
That he might act
  The Great Commander's will,
Without impeach
  To his obedient blow;
Even so the soul,
  Remote from earthly things,
Should mount salvation's shelter,
  Mercy's wings.

Nothing more grateful
  In the Highest eyes;
Nothing more firm
  In danger to protect us;
Nothing more forcible
  To pierce the skies,
And not depart
  Till mercy do respect us.
And as the soul
  Life to the body gives,
So prayer revives
  The soul; by prayer it lives.

THE HOURS OF PRAYER.

AN

ADVERTISEMENT

CONCERNING

THE DIVISION OF THE HOURS FOLLOWING.

It appeareth both by the histories of the Jews, and by lain observations out of the New Testament, that the space f the day, from the morning to the evening, was solemnly ivided into four equal parts, which they called Hours, to it, the First, the Third, the Sixth, and the Ninth. The irst Hour comprehended the whole space from the sun eing risen, about six of the clock in the morning after our count, till nine, or thereabouts. The Third Hour began om thence, and lasted till high noon with us. The Sixth, om thence to our three of the clock after noon. The ninth, om that hour to the Vespers, or Even-song, about six in e evening, or sunset. And what was done in any part of ese four spaces was indifferently taken, and said to be done the hour, whereunto every space of time was allotted. In hich respect, St. Mark, chap. xv. 25, saith, it was the THIRD our when they crucified Christ; and yet St. John, chap. ix. 14, saith, it was about the *sixth* hour before He was yet rucified. Nor is there any contradiction at all between hese two Evangelists; St. Mark understanding the last art of the Third Hour, which was now at the very end, and t. John meaning, that it was now near upon the beginning f the Sixth Hour, which was immediately to follow; the nding of the Third, and the beginning of the Sixth, being oth but one and the same point of time.

THE

FIRST HOUR,

OR

THE MORNING PRAYERS.

☞ Which have been distinguished but of late times, being anciently both one Hour of prayer. Radul. de Rivo, *in lib. de Can. observ. propos.* 14.[a]

[a] [In Bibl. Patr. xi. 444; edit. fol. Colon. 1618.]

THE

ANTIQUITY

OF THE

MATTINS, OR, MORNING PRAYER;

DUCED AS WELL FROM THE TESTIMONY OF THE SACRED SCRIPTURES, AS FROM THE HOLY FATHERS OF THE CHURCH.

IN the primitive Church it was daily the first speech which ose good Christians used, and the first thing they did, *Ante nia adoremus Dominum, Qui fecit nos,* ("Before we do any Ps. 95. 6.
ng, let us fall down and worship the Lord That made us.")
ey would serve God first, and then serve themselves; as
. Jerome tells the story of Hilarion;—when he and his
mpany were somewhat early invited to their morning's re-
tion in a vineyard[a], *Maledictus sit,* (saith the holy man,)
i priùs refectionem corporis, quam animæ quæsierit; redda-
us Domino officium, oremus, psallemus, et sic properabimus,
. ("Let him not prosper, that seeks to feed his body, be-
e he hath refreshed his soul; or doth any thing, before he
th offered up his prayers and praises with all devotion to
mighty God," &c.)

And many are the sacred directions, and pious examples holy men in all ages before us, whose custom it was every to begin God's service when the day itself began; and to apart the first hour of their morning for the more cheer- performance of their heavenly devotions; as by these sub- uent testimonies may at large appear.

FROM THE HOLY SCRIPTURES.

EXOD. xxxvi. 3.

And they brought their offerings unto Him every MORNING.

[a] S. Hier. in vit. Hilar. [Opp. i. 112. edit. fol. Ant. 1578.]

NUMB. xxviii. 2.

My sacrifices for a sweet savour, ye shall observe to offer Me in their due season. The offering of the MORNING is for a continual burnt offering.

1 SAM. i. 19.

And they arose up EARLY IN THE MORNING, and worshipped before the Lord, and returned to their house.

1 CHRON. xxiii. 30.

Their office was to wait and to stand every MORNING, to thank and praise the Lord.

JOB xxxviii. 7.

The MORNING STARS sang together, and all the sons of God shouted for joy.

PSALM v. 3.

My voice shalt Thou hear betimes, O Lord; early in the MORNING will I direct my prayers unto Thee.

PSALM lix. 16.

As for me I will sing of Thy power, and will praise Thy mercy betimes in the MORNING.

PSALM lxiii. 1.

O God, Thou art my God, EARLY will I seek Thee.

PSALM lxxxviii. 13.

Unto Thee have I cried, O Lord, and early in the MORNING shall my prayer come before Thee.

PSALM xcii. 1, 2.

It is a good thing to give thanks unto Thee, O Lord, and to tell of Thy loving-kindness early in the MORNING.

PSALM cxxx. 6.

My soul flieth unto the Lord before the MORNING watch, I say, before the MORNING watch.

ISAIAH xxvi. 9.

With my soul have I desired Thee, and with my spirit will I seek Thee early in the MORNING.

LAM. ii. 19.

Arise, and in the BEGINNING of the watches pour out hine heart like water before the Lord.

ECCLUS. xxxix. 5.

A wise man will give his heart early in the MORNING to the ord that made him, and will pray before the most High.

WISD. xvi. 28.

That it might be known, we must prevent the sun to give ıee thanks, O Lord, and at the DAY-SPRING to praise Thee.

MARK i. 35.

And in the MORNING, JESUS, rising up before day, went to a solitary place, and there prayed.

MARK xiii. 35.

Watch ye therefore, for ye know not at what hour the ord will come, whether in the MORNING, &c.

MATT. xx. 1.

The kingdom of heaven is like unto a man, which went out ırly in the MORNING to hire labourers into his vineyard.

LUKE i. 10.

And the whole multitude of the people were praying with- ıt, at the time of incense :—(which is in the MORNING.)

MATT. xxvi. 1.

When the MORNING was come, all the chief priests and ders of the people took counsel against Jesus, to put Him ıto death. ☞ Which the Fathers make one reason why hristians used to pray in the morning, that as Christ's ıemies did lose no time for their wicked designs against im; so Christ's servants should make like benefit of the ıme time to do Him honour and service.

THE FOUR EVANGELISTS.

It was early in the *morning* when Jesus arose from the ead.

FROM THE FATHERS.

Const. Apost. lib. viii. cap. 34.[b]

Let every Christian begin his day's work with devotion; praying first, and giving thanks to God for His renewing of the MORNING light.

Tertul. *Apologet.* cap. 2.[c]

Of the ancient Christians, in the Emperor Trajan's days, his vicegerent Pliny[d] had no worse thing to say, than that their custom was to meet together at the DAWNING OF THE DAY, and to worship Christ with hymns and prayers as a God.

In fine.

S. Cyprian, *de Orat. Dom.*

Besides the hours which were anciently used, the times of prayer and the mysteries of religion are now much increased. We are up by times in the MORNING, that by our daily devotions, the memory of our Lord's resurrection may be preserved and celebrated among us[e].

S. Athanas. *de Meditat.*

Let the sun when it *riseth* see the Psalter or thy Prayer-book in thine hands[f].

S. Basil. *in Reg. fus. Disp. Q.* 37.[g] Rup. *de Divin. Off.* cap. 2.[h]

Before we do any thing else, be we careful to celebrate the *first-fruits* of the day, and the very *beginnings* of our holy thoughts, unto the service of God.

Id. *ibid.*[i]

Let not the day when it cometh find us sleeping in our beds, but awaken and up, and ready at our prayers, according to

[b] [Ap. Patr. Apostol. edit. Coteler. 1724. tom. i. p. 420. . . . . ὄρθρου μὲν, εὐχαριστοῦντες ὅτι ἐφώτισεν ὑμῶν ὁ Κύριος, παραγαγὼν τὴν νύκτα, καὶ ἐπαγαγὼν τὴν ἡμέραν.]

[c] [Opp. p. 3 edit. Rigalt. 1664.]

[d] Plin. secund. lib. x. ep. 97. [p. 722. edit. Veenhus. Lugd. Bat. 1669.]

[e] [§ 25. al. 26. Sed nobis, fratres dilectissimi, præter horas antiquitus observatas, orandi nunc et spatia et sacramenta creverunt. Nam et mane orandum est, ut Resurrectio Domini matutina oratione celebretur. Opp. ed. Goldh. i. 174.]

[f] [The editor has not discovered this passage, nor a second, mentioned among the authorities for the Sixth Hour.]

[g] [Opp. ii. 383.]

[h] [In Bibl. Patr. x. 855. edit. 1624.]

[i] [S. Basil. Opp. ii. 384.]

his custom, whose *eyes prevented the night watches,* &c. Ps. cxix. [148.]

IDEM. *Epist.* 63.[k]

It is the common custom and unanimous consent of all our Churches, to be up early in the *morning;* and when, with earnest and devout tears, they have made confession of their sins unto Almighty God, at length with hymns and psalms to praise Him for His mercies.

IDEM *in Epist.* i. *ad* NAZIANZEN.[l]

What greater bliss and happiness can there be, than thus on earth to imitate the Angels that are in heaven, every *morning* to honour and worship Him that made us all?

S. CHRYSOST. *de Or. Deum,* lib. i.[m]

It behoveth us therefore to *rise* before the sun be up, and so to order our time, that the course of our prayers may equal and answer the course of the day. For tell me, with what face can we behold the sun, unless we worship Him first that hath made so glorious a light for us?

S. AMBROS. *in Examer.* lib. v. cap. 12.[n]

Who blusheth not to hear the birds every *morning,* how sweetly and solemnly they sing out their praises unto God, and is so dull himself as not to do the like?

IDEM. *de Virg.* lib. iii.[o]

The Lord's Prayer, and the Apostles' Creed, which do seal up our hearts unto the service and love of God, are daily to be repeated every *morning.*

S. HIERON. *ad* LAETAM.[p]

Let there be one of good life and sound religion set over thy daughter, who by continual example may both teach and allure her to rise up betimes to prayer, and to sing the *morning* hymns to the glorious praise of God.

[k] [Ep. 207. § 3; Opp. iii. 311.]
[l] [Epist. ii. § 2; Opp. iii. 72.]
[m] [Opp. ii. 783.]
[n] [Opp. i. 95.]
[o] [Cap. iv. § 19, 20; Opp. ii. 179.]
[p] [§ 5. Opp. i. 19. edit. Antw. 1571.]

IDEM, *ad* EUSTOCHIUM.[q]

Who is it that knoweth not the ordinary hours of prayer to be the third, the sixth, and the ninth hour, with the *morning* and the evening?

RAB. MAUR. *de Inst. Cler.* lib. ii. cap. 9.[r]

This *hour* of prayer is universally observed by the Church of Christ.

[q] [§ 15. Opp. i. 64.]

[r] [Ap. Bibl. Patr. x. 589. edit. Paris. 1624.]

PREPARATORY PRAYERS

TO

ALL THE HOURS THAT FOLLOW.

God be in my head and understanding.
God be in my eyes and in my seeing.
God be in my mouth and in my speaking.
God be in my heart and in my thinking.
God be at my end and my departing.
Amen.

PREVENT me, O Lord, in all my doings with Thy most gracious favour, and further me with Thy continual help; that in all my works, begun, continued, and ended in Thee, I may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

The Confession.

Almighty and most merciful Father; I have erred and strayed from Thy ways like a lost sheep. I have followed too much the devices and desires of mine own heart. I have offended against Thy holy laws. I have left undone those things which I ought to have done; and I have done those things which I ought not to have done; and there is no health in me. But Thou, O Lord, have mercy upon me, miserable offender. Spare Thou me, O God, which confess my faults. Restore Thou me that am penitent; according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake: That I may hereafter live a godly, righteous, and sober life, To the glory of Thy holy name. Amen.

The Prayer.

Almighty God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but that he may turn

from his wickedness, and live; and hast promised to pardon them that truly repent, and unfeignedly believe Thy holy Gospel; of Thy mercy I beseech Thee to grant me true repentance, and Thy Holy Spirit, that those things may please Thee, which I do at this present; and that the rest of my life hereafter may be pure, and holy: so that at the last I may come to Thine eternal joy; through Jesus Christ our Lord. AMEN.

THE

MATINS, OR MORNING PRAYER,

FOR THE

FIRST HOUR OF THE DAY.

Our Father, Which art in heaven, Hallowed be Thy ame. Thy kingdom come. Thy will be done in earth, As is in heaven. Give us this day our daily bread. And rgive us our trespasses, As we forgive them that trespass ainst us. And lead us not into temptation; But deliver s from evil[a]. Amen.

The Versicles.

Vers. O Lord, open Thou my lips.

Resp. And my mouth shall shew forth Thy praise.

Vers. O God, make speed to save me.

Resp. O Lord, make haste to help me.

Glory be to the Father, and to the Son : and to the Holy host;

As it was in the beginning, is now, and ever shall be: orld without end. Amen.

Alleluiah. Praise the Lord[b].

The Venite, Psalm 95.

ith which S. Ambrose saith, it was the use of the Church in his time to begin their service[c].

O come let us sing unto the Lord : let us heartily rejoice the strength of our salvation.

Let us come before His presence with thanksgiving : and ew ourselves glad in Him with psalms.

For the Lord is a great God : and a great King above all gods.

[a] [For Thine, &c. *C.*]

[b] [The Lord's Name be praised, *add.*]

[c] [No such passage has been discored in the writings of this Saint, nor es Cosin refer to his authority in the rresponding annotation in the Book of Common Prayer. Lorinus (in Psalm xi. 793. edit. Lugd. 1619.) refers, for the same purpose, to Athanas. Ser. de Deipara, but on examining that treatise, (edit. Bened. ii. 393,) no such passage has been found.]

FIRST HOUR.

In His hand are all the corners of the earth : and the strength of the hills is His also.

The sea is His, and He made it : and His hands prepared the dry land.

O come, let us worship, and fall down : and kneel before the Lord our Maker.

For He is the Lord our God : and we are the people of His pasture, and the sheep of His hand.

To-day if ye will hear His voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness ;

When your fathers tempted Me : proved Me, and saw My works.

Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known My ways ;

Unto whom I sware in My wrath : that they should not enter into My rest.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Hymn.

Jam lucis orto sidere.

Now that the day-star doth arise,
Beg we of God with humble cries,
Hurtful things to keep away,
While we duly spend the day.
Our tongues to guide so, that no strife
May breed disquiet in our life :
To shut and close the wandering eye,
Lest it let in vanity :
To keep the heart as pure and free
From fond and troubled fantasy :
To tame proud flesh, while we deny it
A full cup, and wanton diet.
That when the daylight shall go out,
Time bringing on the night about,
We, by leaving worldly ways,
May in silence sing God's praise. Amen.

The Antiphona.

As long as I live will I magnify Thee in this manner, and ft up my hands in Thy Name.

PSALM 8.

1. O Lord, our Governour, how excellent is Thy Name in ll the world : Thou that hast set Thy glory above the eavens!

2. Out of the mouth of very babes and sucklings hast hou ordained strength, because of Thine enemies : that hou mightest still the enemy, and the avenger.

3. For I will consider the heavens, even the works of Thy ingers : the moon and the stars, which Thou hast ordained.

4. What is man, that Thou art mindful of him : and the on of man, that Thou visitest him?

5. Thou madest him lower than the Angels : to crown him ith glory and worship.

6. Thou makest him to have dominion of the works of Thy ands : and Thou hast put all things in subjection under his eet;

7. All sheep and oxen : yea, and the beasts of the field;

8. The fowls of the air, and the fishes of the sea : and hatsoever walketh through the paths of the seas.

9. O Lord our Governour : how excellent is Thy Name in ll the world!

Glory be to the Father, and to the Son : and to the Holy host;

As it was in the beginning, is now, and ever shall be : orld without end. Amen.

PSALM 19.

1. The heavens declare the glory of God : and the firma- ent sheweth His handy-work.

2. One day telleth another : and one night certifieth nother.

3. There is neither speech nor language : but their voices re heard among them.

4. Their sound is gone out into all lands : and their words nto the ends of the world.

FIRST HOUR.

5. In them hath He set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6. It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7. The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8. The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9. The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11. Moreover, by them is Thy servant taught : and in keeping of them there is great reward.

12. Who can tell how oft he offendeth : O cleanse Thou me from my secret faults.

13. Keep Thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14. Let the words of my mouth, and the meditation of my heart : be alway acceptable in Thy sight,

15. O Lord : my strength, and my redeemer.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 24.

1. The earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2. For he hath founded it upon the seas : and prepared it upon the floods.

3. Who shall ascend into the hill of the Lord : or who shall rise up in His holy place?

4. Even he that hath clean hands, and a pure heart : and

hat hath not lift up his mind unto vanity, nor sworn to leceive his neighbour.

5. He shall receive the blessing from the Lord : and ighteousness from the God of his salvation.

6. This is the generation of them that seek Him : even of hem that seek thy face, O Jacob.

7. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8. Who is the King of glory : it is the Lord strong and mighty, even the Lord mighty in battle.

9. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10. Who is the King of glory : even the Lord of hosts, He is the King of glory.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Antiphona.

As long as I live will I magnify Thee on this manner, and lift up my hands in Thy Name.

The Benediction.

Blessed are those that be undefiled in the way, and walk n the law of the Lord.

The Lesson, out of the Proverbs of Solomon.

The fear of the Lord is the beginning of wisdom. If sinners entice thee, do not thou consent unto them. These six things doth the Lord hate, yea, seven are an abomination unto Him: a proud look, and a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked maginations, feet that be swift in running to mischief, a false witness that speaketh not the truth, and him that soweth discord among brethren. In the multitude of words here will be sin: but he that refraineth his tongue is wise. Fear God and the King, and meddle not with them that are seditious. Keep innocency, and do the thing that is right, Ps. 37. for that will bring a man peace at the last. [38.]

FIRST HOUR.

Vers. Thy testimonies are my delight, O Lord, and my counsellors.

Resp. O give me understanding, that I may learn Thy commandments.

The Song of S. Ambrose.

Divinely composed when S. Augustine was baptized by him, and sung by them both in profession of their faith, and honour of the blessed Trinity[d].

Te Deum laudamus.

We praise Thee, O God : we acknowledge Thee to be the Lord.

All the earth doth worship Thee : the Father everlasting.

To Thee all Angels cry aloud : the Heavens, and all the Powers therein.

To Thee Cherubin, and Seraphin : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth.

Heaven and earth are full of the Majesty : of Thy Glory.

The glorious company of the Apostles : praise Thee.

The goodly fellowship of the Prophets : praise Thee.

The noble army of Martyrs : praise Thee.

The holy Church throughout all the world : doth acknowledge Thee ;

The Father : of an infinite Majesty :

Thy honourable, true : and only Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When Thou tookest upon Thee to deliver man : Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sharpness of death : Thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that Thou shalt come : to be our Judge.

We therefore pray Thee, help Thy servants : whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy Saints : in glory everlasting.

[d] [See S. Ambros. Opp. iii. 410. edit. fol. Basil. 1527.]

O Lord, save Thy people : and bless Thine heritage.
Govern them : and lift them up for ever.
Day by day : we magnify Thee;
And we worship Thy Name : ever, world without end.
Vouchsafe, O Lord : to keep us this day without sin.
O Lord, have mercy upon us : have mercy upon us.
O Lord, let Thy mercy lighten upon us : as our trust is in Thee.
O Lord, in Thee have I trusted : let me never be confounded[e].

The Laudes, or the Praises at Morning Prayer.

Alleluiah. Praise the Lord[f].

The Antiphona.

Blessed are they that dwell in Thy house, they will be always praising Thee.

PSALM 148.

1. O praise the Lord of heaven : praise Him in the height.
2. Praise Him, all ye Angels of His : praise Him, all His host.
3. Praise Him, sun and moon : praise Him, all ye stars and light.
4. Praise Him, all ye heavens : and ye waters that are above the heavens.
5. Let them praise the Name of the Lord : for He spake the word, and they were made; He commanded, and they were created.
6. He hath made them fast for ever and ever : He hath given them a law which shall not be broken.
7. Praise the Lord upon earth : ye dragons, and all deeps;
8. Fire and hail, snow and vapours : wind and storm, fulfilling His word;
9. Mountains and all hills : fruitful trees and all cedars;
10. Beasts and all cattle : worms and feathered fowls;
11. Kings of the earth and all people : princes and all judges of the world;

[e] [Glory be to, *etc.* As it was, *etc.* *add. C.*]

[f] [The Lord's Name be praised. *add. C.*]

FIRST HOUR.

12. Young men and maidens, old men and children, praise the Name of the Lord : for His Name only is excellent, and His praise above heaven and earth.

13. He shall exalt the horn of His people, all His saints shall praise Him : even the children of Israel, even the people that serveth Him.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

PSALM 149.

1. O sing unto the Lord a new song : let the congregation of saints praise Him.

2. Let Israel rejoice in Him that made him : and let the children of Sion be joyful in their King.

3. Let them praise His Name in the dance : let them sing praises unto Him with tabret and harp.

4. For the Lord hath pleasure in His people : and helpeth the meek-hearted.

5. Let the saints be joyful with glory : let them rejoice in their beds.

6. Let the praises of God be in their mouth : and a two-edged sword in their hands;

7. To be avenged of the heathen : and to rebuke the people;

8. To bind their kings in chains : and their nobles with links of iron.

9. That they may be avenged of them, as it is written: Such honour have all His saints.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

PSALM 150.

1. O praise God in His holiness : praise Him in the firmament of His power.

2. Praise Him in His noble acts : praise Him according to His excellent greatness.

3. Praise Him in the sound of the trumpet : praise Him ›on the lute and harp.

4. Praise Him in the cymbals and dances : praise Him ›on the strings and pipe.

5. Praise Him upon the well-tuned cymbals : praise Him ›on the loud cymbals.

6. Let every thing that hath breath : praise the Lord.

Glory be to the Father, and to the Son : and to the Holy host;

As it was in the beginning, is now, and ever shall be : orld without end. Amen.

The Antiphona.

Let my mouth be filled with Thy praise, that I may sing Thy glory and honour all the day long.

Or, the Song of the Three Children, called Benedicite.

O all ye Works of the Lord, bless ye the Lord : praise im, and magnify Him for ever.

O ye Angels of the Lord, bless ye the Lord : praise Him, ıd magnify Him for ever.

O ye Heavens, bless ye the Lord : praise Him, and ıagnify Him for ever.

O ye Waters that be above the Firmament, bless ye the ord : praise Him, and magnify Him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise im, and magnify Him for ever.

O ye Sun, and Moon, bless ye the Lord : praise Him, and agnify Him for ever.

O ye Stars of Heaven, bless ye the Lord : praise Him, and agnify Him for ever.

O ye Showers, and Dew, bless ye the Lord : praise Him, ıd magnify Him for ever.

O ye Winds of God, bless ye the Lord : praise Him, and ıagnify Him for ever.

O ye Fire and Heat, bless ye the Lord : praise Him, and ıagnify Him for ever.

O ye Winter and Summer, bless ye the Lord : praise Him, nd magnify Him for ever.

FIRST HOUR. O ye Dews, and Frosts, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Frost, and Cold, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Ice, and Snow, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Nights, and Days, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Light, and Darkness, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Lightnings, and Clouds, bless ye the Lord : praise Him, and magnify Him for ever.

O let the Earth bless the Lord : yea, let it praise Him, and magnify Him for ever.

O ye Mountains, and Hills, bless ye the Lord : praise Him, and magnify Him for ever.

O all ye Green Things upon the Earth, bless ye the Lord: praise Him, and magnify Him for ever.

O ye Wells, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Seas, and Floods, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise Him, and magnify Him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise Him, and magnify Him for ever.

O all ye Beasts, and Cattle, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Children of Men, bless ye the Lord : praise Him, and magnify Him for ever.

O let Israel bless the Lord : praise Him, and magnify Him for ever.

O ye Priests of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Servants of the Lord, bless ye the Lord : praise Him, and magnify Him for ever.

O ye Spirits, and Souls of the Righteous, bless ye the Lord : praise Him, and magnify Him for ever.

O ye holy, and humble Men of heart, bless ye the Lord : praise Him, and magnify Him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise Him, and magnify Him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Benediction.

Blessed is the womb that bare Thee, O Lord, and the paps that gave Thee suck.

The Lesson.

[S.] Mat. v. 3.

Blessed are the poor in spirit : for theirs is the kingdom of heaven.

Blessed are they that mourn : for they shall receive comfort.

Blessed are the meek : for they shall receive the inheritance of the earth.

Blessed are they that hunger and thirst after righteousness : for they shall be satisfied.

Blessed are the merciful : for they shall obtain mercy.

Blessed are the pure in heart : for they shall see God.

Blessed are the peace-makers : for they shall be called the children of God.

Blessed are they which suffer persecution for righteousness' sake : for theirs is the kingdom of heaven.

Vers. Make me to go in the path of Thy commandments.

Resp. For therein is my desire.

The Song of Zachary the Priest, called Benedictus.

Blessed be the Lord God of Israel : for He hath visited, and redeemed His people ;

And hath raised up a mighty salvation for us : in the house of His servant David ;

As He spake by the mouth of His holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us :

FIRST HOUR. To perform the mercy promised to our forefathers : and to remember His holy Covenant :

To perform the oath which He sware to our forefather Abraham : that He would give us ;

That we, being delivered out of the hands of our enemies : might serve Him without fear ;

In holiness and righteousness before Him : all the days of our life.

And Thou, Child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare His ways ;

To give knowledge of salvation unto His people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Creed.

I believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ, His only Son our Lord, Which was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence He shall come to judge both the quick and the dead.

I believe in the Holy Ghost ; The holy Catholic Church ; The Communion of Saints ; The forgiveness of sins ; The Resurrection of the body, And the life everlasting. Amen.

The Prayers.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Vers. O Lord, shew Thy mercy upon us.
Resp. And grant us Thy salvation.
Vers. O Lord, save the King.
Resp. And mercifully hear us when we call upon Thee.
Vers. Endue Thy ministers with righteousness.
Resp. And make Thy chosen people joyful.
Vers. O Lord, save Thy people.
Resp. And bless Thine inheritance.
Vers. Give peace in our time, O Lord.
Resp. Because there is none other that fighteth for us, but only Thou, O God.
Vers. O Lord, make clean our hearts within us.
Resp. And take not Thy Holy Spirit from us.
Vers. O Lord, hear my prayer.
Resp. And let my crying come unto Thee.

Then the Collects proper for the week, with these Prayers following.

The Second Collect, for Peace.

O God, Which art the Author of peace and lover of concord, in knowledge of Whom standeth our eternal life, Whose service is perfect freedom; Defend us Thy humble servants in all the assaults of our enemies; that we, surely trusting in Thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

The Third Collect, for Grace.

O Lord, our heavenly Father, Almighty and everlasting God, Which hast safely brought us to the beginning of this day; Defend us in the same with Thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that that is righteous in Thy sight; through Jesus Christ our Lord. Amen.

FIRST HOUR.

A DEVOUT PRAYER,

WHICH MAY BE USED AT ALL TIMES.

I.

Grant me, gracious Lord, a pure intention of my heart, and a stedfast regard to Thy glory in all my actions. Possess my mind continually with Thy presence, and ravish it with Thy love, that my only delight may be, to be embraced in the arms of Thy protection.

II.

Be Thou a light unto mine eyes, music to mine ears, sweetness to my taste, and a full contentment to my heart. Be Thou my sunshine in the day, my food at the table, my repose in the night, my clothing in nakedness, and my succour in all necessities.

III.

Lord Jesu, I give Thee my body, my soul, my substance, my fame, my friends, my liberty, and my life: dispose of me, and of all that is mine, as it seemeth best to Thee, and to the glory of Thy blessed Name.

IV.

I am not now mine, but Thine. Therefore claim me as Thy right, keep me as Thy charge, and love me as Thy child. Fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed.

V.

My Lord and my God, I beseech Thee to give me patience in troubles, humility in comforts, constancy in temptations, and victory against all my ghostly enemies. Grant me sorrow for my sins, thankfulness for Thy benefits, fear of Thy judgments, love of Thy mercies, and mindfulness of Thy presence for evermore.

VI.

Make me humble to my superiors and friendly to my equals: make me ready to pleasure all, and loth to offend

any: make me loving to my friends, and charitable to mine enemies.

VII.

Give me modesty in my countenance, gravity in my behaviour, deliberation in my speech, holiness in my thoughts, and righteousness in all my actions. Let Thy mercy cleanse me from my sins, and let Thy grace bring forth in me the fruits of everlasting life.

VIII.

Lord, let me be obedient without arguing, humble without fawning, patient without grudging, pure without corruption, merry without lightness, sad without mistrust, sober without dulness, true without doubleness, fearing Thee without desperation, and trusting in Thee without presumption. murmuring.

IX.

Let me be joyful for nothing but that which pleaseth Thee; nor sorrowful for any thing but that which doth displease Thee. Let my labour be my delight, which is for Thee; and let all rest weary me, which is not in Thee.

X.

Give me a waking spirit and a diligent soul, that I may seek to know Thy will, and when I know it truly, may perform it faithfully, to the honour and glory of Thy ever blessed Name. Amen.

The Final Prayers.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of Thy servants toward the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through Christ our Lord. Amen.

Almighty Lord, and everliving God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy

FIRST HOUR.

commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

The Doxology.

1 Tim. 1. 17.

Now unto the King eternal, the immortal, invisible, and only wise God, be honour and glory for ever and ever. Amen.

The End of the Matins, or First Hour of Prayer.

THE

THIRD HOUR OF PRAYERS;

OR,

THE MIDDLE SPACE BETWEEN SUN RISING AND NOON.

THE

ANCIENT USE OF PRAYERS

AT THE

THIRD HOUR.

The third hour *of the day is commonly called by the Italians*[a], *The Golden hour; and in the decrees of the Church, Distin.* 44. *Can. fin., it is termed The Holy hour. A time in a manner made sacred to Christians, even by the Holy Ghost Himself, saith Rupertus; as,*

They were all with one accord in one place; and suddenly there came a sound from Heaven, and they were all filled with the Holy Ghost. Acts 2. [12.]

☞ *Where, at the fifteenth verse, by those words of St. Peter* (it is but the *third hour* of the day) *it appeareth, that this descent of the Holy Ghost was at the third hour of prayer, at which time and godly exercise the Apostles were then assembled.*

Pilate said unto them, What will you that I do to the King of the Jews? They cried again, Crucify Him, Crucify Him, &c. And it was the third hour. *Verse* 25. Mark 15. [12, 13.]

And he kneeled three times a day before the Lord. *The first of which times* (*saith S. Cyprian*[b] *and S. Hierom*[c]) *hath been always understood to be the third hour of prayer.* Dan. 6. [10.]

Const. Clem. lib. viii. cap. 34.[d]

Let your prayers be made at the *third hour* also; for then it was when Pilate gave sentence upon our Lord and Saviour to have Him crucified. Mark xv.

[a] Steph. Dur. de rit.

[b] [De Oratione Domin. § 34. (al. 25.) ii. 174. edit. Goldhorn.]

[c] [Opp. iii. 1096. edit. Bened.]

[d] [. . . τρίτῃ δὲ ὅτι ἀπόφασιν ἐν αὐτῇ ὑπὸ πιλάτου ἔλαβεν ὁ κύριος . . i. 420. edit. Coteler. 1724.]

THIRD HOUR.

TERTUL. *de Jejun.* cap. 10.

The *third*, the sixth, and the ninth hours, as they are the more eminent parts of the day, to distribute and distinguish the public affairs of men; so have they been accounted the most solemn times of prayer and divine duties in the Church of God. For at this *third hour* were the holy Apostles met together at their devotions, and filled with the power of the Holy Ghost[e].

S. CYPRIAN. *de Orat. Dom.*

In the exercise of devotion and prayer we read that the three children, and the prophet Daniel, men strong in faith, and victorious in captivity, observed the *third hour* of the day; a mystery, no doubt, of the Holy and Blessed Trinity, which was afterwards to be made manifest, and a type of the Holy Ghost's descent at *that very hour*[f].

S. BASIL, *in Reg. fus. Disp. Int.* 37.

At the *third hour* of the day let us give ourselves to holy supplications and prayers, having in continual remembrance the most glorious gift of the Holy Ghost, which was then bestowed upon the Apostles of Christ, as they were devoutly met together at their prayers and holy exercises. And let us beseech Almighty God, that we also may be made fit to receive the like blessed sanctification of the Spirit, to be our director and instructor in all things that we do[g].

S. HIERON. *ad* EUSTOCH.[h]

Who knoweth not that the *third hour* is one of those times which are allotted to prayer?

[e] [Porro cum in eodem commentario Lucæ et tertia hora orationis demonstretur, sub qua Spiritu Sancto initiati pro ebriis habebantur, et sexta qua Petrus ascendit in superiora, et nona qua Templum sunt introgressi, cur non intelligamus, salva plane indifferentia semper et ubique et omni tempore orandum, tamen tres istas horas ut insigniores in rebus humanis, qua diem distribuunt quæ negotia distinguunt, quæ publice resonant, ita et solemniores fuisse in orationibus divinis? Opp. ii. 191. ed. Leopold.]

[f] [In orationibus vero celebrandis invenimus observasse cum Daniele tres pueros in fide fortes et in captivitate victores horam tertiam, sextam, nonam; sacramento scilicet Trinitatis, quæ in novissimis temporibus manifestari habebat.... Nam super discipulos hora tertia descendit Spiritus Sanctus, Qui gratiam Dominicæ repromissionis implevit. De Orat. Dominica, § 34. (al. 25.) Opp. ii. 174. edit. Goldh.]

[g] [Opp. ii. 383.]

[h] [§ 16. Opp. i. 64. edit. 1578.]

IDEM, *de obitu* PAULÆ[l].

At the *third,* sixth, and ninth hours she said her Psalter, and orderly performed her devotions.

ISID. *de Eccl. off.* lib. i. cap. 19.[k]

For the service of the holy and undivided Trinity are these *three hours* devoted to prayer.

[l] [§ 10. Opp. i. 78.]

[k] [Ap. Bibl. Patr. x. 191. edit. Paris. 1624.]

PRAYERS

FOR THE

THIRD HOUR.

. Father, which art in heaven, Hallowed be Thy Name.
ngdom come. Thy will be done in earth, As it is in
. Give us this day our daily bread. And forgive us
espasses, As we forgive them that trespass against us.
ad us not into temptation; But deliver us from evil[a].

. O God, make speed to save me.
. O Lord, make haste to help me.
y be to the Father, and to the Son : and to the Holy
;
t was in the beginning, is now, and ever shall be
without end. Amen.
luiah. Praise the Lord.

The Hymn.

VENI CREATOR.

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of Thy grace.
Keep far our foes; give peace at home:
Where Thou art guide, no ill can come.

[a] [For Thine, &c. *add. C.*]

THIRD HOUR.

Teach us to know the Father, Son,
And Thee, of Both, to be but One;
That through the ages all along
This may be our endless song;
Praise to Thy eternal merit,
Father, Son, and Holy Spirit.

Amen.

The Antiphona.

Shew Thy servant the light of Thy countenance, and save me for Thy mercy's sake.

PSALM 15.

1. Lord, who shall dwell in Thy tabernacle: or who shall rest in Thy holy hill?

2. Even he, that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3. He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4. He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5. He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6. He that hath not given his money upon usury: nor taken reward against the innocent.

7. Whoso doth these things: shall never fall.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

PSALM 25.

1. Unto Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me.

2. For all they that hope in Thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3. Shew me Thy ways, O Lord: and teach me Thy paths.

4. Lead me forth in Thy truth, and learn me: for Thou

art the God of my salvation : in Thee hath been my hope all the day long.

5. Call to remembrance, O Lord, Thy tender mercies : and Thy loving-kindness, which hath been ever of old.

6. O remember not the sins and offences of my youth : but according to Thy mercy think Thou upon me, O Lord, for Thy goodness.

7. Gracious and righteous is the Lord : therefore will He teach sinners in the way.

8. Them that be meek shall He guide in judgment : and such as be gentle, them shall He learn His way.

9. All the paths of the Lord are mercy and truth : unto such as keep His covenant, and His testimonies.

10. For Thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11. What man is he that feareth the Lord : him shall He teach in the way that He shall choose.

12. His soul shall dwell at ease : and his seed shall inherit the land.

13. The secret of the Lord is among them that fear Him : and He will shew them His covenant.

14. Mine eyes are ever looking unto the Lord : for He shall pluck my feet out of the net.

15. Turn Thee unto me, and have mercy upon me : for I am desolate, and in misery.

16. The sorrows of my heart are enlarged : O bring Thou me out of my troubles.

17. Look upon mine adversity and misery : and forgive me all my sin.

18. Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19. O keep my soul, and deliver me : let me not be confounded, for I have put my trust in Thee.

20. Let perfectness and righteous dealing wait upon me : for mine hope hath been in Thee.

21. Deliver Israel, O God : out of all his troubles.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

THIRD HOUR.

Psalm 145.

1. I will magnify Thee, O God, my King : and I will praise Thy Name for ever and ever.

2. Every day will I give thanks unto Thee : and praise Thy Name for ever and ever.

3. Great is the Lord, and marvellous, worthy to be praised: there is no end to His greatness.

4. One generation shall praise Thy works unto another: and declare Thy power.

5. As for me, I will be talking of Thy worship : Thy glory, Thy praise, and wondrous works;

6. So that men shall speak of the might of Thy marvellous acts : and I will also tell of Thy greatness.

7. The memorial of Thine abundant kindness shall be shewed : and men shall sing of Thy righteousness.

8. The Lord is gracious, and merciful : long-suffering, and of great goodness.

9. The Lord is loving unto every man : and His mercy is over all His works.

10. All Thy works praise Thee, O Lord : and Thy saints give thanks unto Thee.

11. They shew the glory of Thy kingdom : and talk of Thy power;

12. That Thy power, Thy glory, and mightiness of Thy kingdom : might be known unto men.

13. Thy kingdom is an everlasting kingdom : and Thy dominion endureth throughout all ages.

14. The Lord upholdeth all such as fall : and lifteth up all those that be down.

15. The eyes of all wait upon Thee, O Lord : and Thou givest them their meat in due season.

16. Thou openest Thine hand : and fillest all things living with plenteousness.

17. The Lord is righteous in all His ways : and holy in all His works.

18. The Lord is nigh unto all them that call upon Him: yea, all such as call upon Him faithfully.

19. He will fulfil the desire of them that fear Him : He also will hear their cry, and will help them.

20. The Lord preserveth all them that love Him : but ɔattereth abroad all the ungodly.

21. My mouth shall speak the praise of the Lord : and let ll flesh give thanks unto His holy Name for ever and ever.

Glory be to the Father, and to the Son : and to the Holy ɬhost;

As it was in the beginning, is now, and ever shall be: ʼorld without end. Amen.

The Benediction.

Blessed be the Lord God of Israel from everlasting, and ʋorld without end.

The Lesson.

EPHESIANS vi.

Take unto you the whole armour of God, that ye may be ıble to resist the evil day, and stand perfect in all things. Stand therefore, and your loins gird with the truth, having ɔn the breast-plate of righteousness, and having shoes on ʼour feet, that ye may be prepared for the Gospel of peace. Above all, take to you the shield of faith, wherewith ye may ɹuench all the fiery darts of the wicked one. Take the ıelmet of salvation, and the sword of the Spirit, which is the ʼord of God. And pray always with all manner of prayer nd supplication in the Spirit: and watch thereunto with ıstance.

Vers. O Lord, hear my prayer.
Resp. And let my cry come unto Thee.

The Prayers.

I.

Almighty God, which as about this hour didst instruct, nd replenish the hearts of Thy faithful servants, by sending own upon them the light of Thy Holy Spirit: Grant me by ıe same Spirit to have a right judgment in all things, that may both perceive and know what I ought to do, and also ave grace and power faithfully to fulfil the same; through he merits of our Lord Jesus Christ, who was also at this

THIRD HOUR. hour consented to receive the bitter sentence of death for us, and now liveth and reigneth with Thee in the unity of the same blessed Spirit, one God, world without end. Amen.

III.

Almighty God, the fountain of all goodness, and the well-spring of divine graces, who hast vouchsafed to regenerate me, being born in sin, by water and the Holy Ghost in the blessed laver of Baptism, thereby receiving me into the number of Thine elect[b] children, and making me an heir of everlasting life, in the communion of Thy glorious saints: strengthen me, I beseech Thee, O Lord, with that blessed Spirit of Thine, the Ghostly Comforter; and daily increase in me Thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fulfil me, O Lord, with the spirit of Thy holy fear, even through Him who hath sent down the Spirit upon His Church, Jesus Christ our Lord. Amen.

The Lord's Name be praised, from the rising up of the sun, unto the going down thereof.

[b] [Of thy children. *C.*]

The End of the Third Hour.

THE

SIXTH HOUR OF PRAYER;

OR,

MID-DAY.

THE

ANCIENT CUSTOM OF PRAYERS

AT THE

SIXTH HOUR, OR NOON-DAY.

For many reasons (saith S. Cyprian) is the sixth hour *of prayer observed by devout Christians, as being a time that hath been specially consecrated and advanced thereunto, both in the Old and New Testament*[a].

And at *noon-day* will I pray, and that instantly: and He shall hear my voice. Ps. 55. 18.

There they crucified Him; and it was about the *sixth hour*. Mat. 27.

☞ *At which time our Saviour offered His last prayers upon the altar of His cross.*

Peter went up into his house to pray about the *sixth hour*. Acts 10. 9.

Clem. Const. lib. viii. cap. 34.[b]

Let your prayers be made also at the *sixth hour;* for at that time was our Lord and Saviour crucified upon the cross for us.

Tertul. *de Jejun.* cap. 10.

The *sixth hour* hath been ever accounted a solemn time for devotion and prayer[c].

[a] De Orat. Dom. [§ 34. (al. 25.) pp. ii. 174. edit. Goldh.]

[b] [... ἕκτῃ δὲ, ὅτι ἐν αὐτῇ ἐσταυρώθη. edit. Coteler. i. 420.]

[c] [Atqui facilius invenias Petrum hora sexta capiendi cibi causa prius in superiora ad orandum ascendisse, quo magis sexta diei finiri officio huic possit, quæ illud absolutura post orationem videbatur. Opp. ii. 190. edit. Leopold.]

SIXTH HOUR.

S. Cyprian. *de Orat. Dom.*

Besides, we observe the *sixth hour*, not only for that we find holy men before us to have done the like, both in the Old Testament, as Daniel in his chamber; and in the New, as Peter upon his house: but also for that our Lord Jesus Christ was at *this hour* exalted upon the cross, like the serpent in the wilderness, that whosoever turneth to Him might be healed[d].

S. Basil. *in Reg. fus. Disp. Int.* 37.

When we pray at the *sixth hour*, we imitate that holy saint, who said, And at *noon time* will I call upon Thee. There is an arrow that flieth about, and a devil that destroyeth in the *noonday*; fit it is we should then seek, and take heed to be delivered from them[e]. [Ps. 54. 18.]

S. Athanas. *de Meditat.*

Be instant at prayers with God, and worship Him that hung upon the cross for thee at the *sixth hour* of the day[f].

S. Isidor. lib. vi. *Etym.* cap. *ult.*

The third, the *sixth*, and the ninth hours, they divide the day into even spaces of time, and are therefore allotted to prayer; that, whilst we are perhaps intent upon other business, and may forget our duties towards God, the *very hour*, when it comes, may put us in mind thereof. And how can we do less than *three* times in the day at least (besides morning and evening, which will invite us to prayer of themselves) fall down and worship the Blessed Trinity, Father, Son, and Holy Ghost[g]?

[d] [§ 34. (al. 25.) In orationibus vero celebrandis invenimus observasse cum Daniele tres pueros in fide fortes et in captivitate victores, horam tertiam, sextam nonam . . . . Item Petrus hora sexta in tectum, superius ascendens signo pariter et voce Dei monentis instructus est, ut omnes ad gratiam salutis admitteret, cum de emundandis gentilibus ante dubitaret. Opp. ii. 174. ed. Goldh.]

[e] [Opp. ii. 383.]

[f] [See note at p. 30.]

[g] [Opp. p. 52. edit. Col. Aggr. 1617.]

PRAYERS

FOR THE

SIXTH HOUR.

Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil[a]. Amen.

Vers. O God, make speed to save me.
Resp. O Lord, make haste to help me.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Alleluiah. Praise the Lord[b].

The Hymn.

Who more can crave
  Than God for me hath done?
To free a slave
  That gave His only Son.
Blest be that hour
  When He repaired my loss;
I never will
  Forget my Saviour's Cross.

[a] [For thine, &c. *add. C.*]

[b] [The Lord's name be praised. *add. C.*]

SIXTH HOUR.

Whose death revives
  My soul. Once was I dead;
But now I'll raise
  Again my drooping head;
And singing say,
  And saying sing for ever,
Blest be my Lord
  That did my soul deliver.

Amen.

The Antiphona.

The Lord hath redeemed me from all my sins.

PSALM 103.

1. Praise the Lord, O my soul: and all that is within me praise His holy Name.

2. Praise the Lord, O my soul: and forget not all His benefits;

3. Which forgiveth all thy sin: and healeth all thine infirmities;

4. Which saveth thy life from destruction: and crowneth thee with mercy and loving-kindness;

5. Which satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6. The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7. He shewed His ways unto Moses: His works unto the children of Israel.

8. The Lord is full of compassion and mercy: long-suffering, and of great goodness.

9. He will not be alway chiding: neither keepeth He His anger for ever.

10. He hath not dealt with us after our sins: nor rewarded us according to our wickedness.

11. For look how high the heaven is in comparison of the earth: so great is His mercy also toward them that fear Him.

12. Look how wide also the east is from the west: so far hath He set our sins from us.

13. Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear Him.

14. For He knoweth whereof we are made : He remembereth that we are but dust.

15. The days of man are but as grass : for he flourisheth as a flower of the field.

16. For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17. But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him : and His righteousness upon children's children;

18. Even upon such as keep His covenant : and think upon His commandments to do them.

19. The Lord hath prepared His seat in heaven : and His kingdom ruleth over all.

20. O praise the Lord, ye angels of His, ye that excel in strength : ye that fulfil His commandments, and hearken unto the voice of His words.

21. O praise the Lord, all ye His hosts : ye servants of His that do His pleasure.

22. O speak good of the Lord, all ye works of His, in all places of His dominion : praise thou the Lord, O my soul.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 116.

1. I am well pleased : that the Lord hath heard the voice of my prayer;

2. That He hath inclined His ear unto me : therefore will I call upon Him as long as I live.

3. The snares of death compassed me round about : and the pains of hell gat hold upon me.

4. I shall find trouble and heaviness, and I shall call upon the Name of the Lord : O Lord, I beseech Thee, deliver my soul.

5. Gracious is the Lord, and righteous : yea, our God is merciful.

SIXTH HOUR.

6. The Lord preserveth the simple : I was in misery, and He helped me.

7. Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8. And why? Thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9. I will walk before the Lord : in the land of the living.

10. I believed, and therefore will I speak; but I was sore troubled : I said in my haste, All men are liars.

11. What reward shall I give unto the Lord : for all the benefits that He hath done unto me?

12. I will receive the cup of salvation : and call upon the Name of the Lord.

13. I will pay my vows now in the presence of all His people : right dear in the sight of the Lord is the death of His saints.

14. Behold, O Lord, how that I am Thy servant : I am Thy servant, and the son of Thine handmaid; Thou hast broken my bonds in sunder.

15. I will offer unto Thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16. I will pay my vows unto the Lord, in the sight of all His people : in the courts of the Lord's house, even in the midst of Thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 117.

1. O praise the Lord, all ye heathen : praise Him, all ye nations.

2. For His merciful kindness is ever more and more toward us : and the truth of the Lord endureth for ever. Praise the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Benediction.

Blessed is he whose unrighteousness is forgiven, and whose sin is covered.

The Lesson.

PHIL. ii.

Let the same mind be in you, that was in Christ Jesus, Who, when He was in the shape of God, yet made Himself of no reputation, but humbled Himself, and became obedient to the death, even to the death of the Cross. Wherefore God hath also exalted Him on high, and given Him a Name, which is above all names, that at the NAME OF JESUS every knee should bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues should confess, that Jesus Christ is the Lord, unto the praise of God the Father.

Vers. I will make my prayer unto Thee, O Lord.

Resp. In an acceptable time.

The Prayers.

I.

Save us, O blessed Saviour of the world, Who by Thy Cross and precious Blood hast redeemed us: Help us, we beseech Thee, O God of our salvation.

II.

O Lord Jesus Christ, the blessed Son of God, Who hast suffered death for me upon the cross, that I might thereby be brought unto eternal life; have mercy on me, I beseech Thee, both now and at the hour of death: and grant unto me Thy humble servant, with all other good people that have this Thy blessed Passion in devout remembrance, a prosperous and godly life in this present world, and through Thy grace eternal glory in the world to come; where, with the Father and the Holy Ghost, Thou livest and reignest ever one God, world without end. Amen.

The Lord's Name be praised, from the rising of the sun, unto the going down thereof.

The End of the Sixth Hour.

THE

NINTH HOUR OF PRAYER;

OR,

MID-SPACE BETWEEN NOON AND SUN-SET.

THE

ANCIENT USE OF PRAYERS

AT THE

NINTH HOUR.

That the ninth hour *also hath ever been a chosen and a emn time for devout prayer, these places of the Holy Scrip- e, and the old Fathers, will give sufficient testimony.*

Peter and John went up into the temple at the *ninth hour* prayer, *or,* at *that hour* of prayer, which is called the *ninth ur.* Acts 3. [1.]

Cornelius was a devout man, and one that feared God with his house, who gave much alms to the people, and prayed God continually. He saw in a manifest vision, and it was the *ninth hour* of the day, an angel of God coming unto m, who said, Cornelius, thy prayers and thine alms are me up for a memorial before God. Acts 10. 2.

And at the *ninth hour* Jesus cried with a loud voice, and elded up the ghost. Mat. 27. 50.

Clem. Const. lib. viii. cap. 34.[a]

We observe also the *ninth hour* of prayer, for that at this ıe the sun was darkened, and the earth shaken with hor-', as being not able to suffer, or to look upon those bitter ıelties of the Jews, wherewith the God of heaven and earth s despited.

S. Cypr. *de Orat. Dom.*

Our Lord and Saviour was exalted upon His cross at the *'th hour* of the day, and there being tormented three long urs together, at[b] the *ninth hour* He made perfect our re-

[a] [. . . . ἐννάτῃ δὲ, ὅτι πάντα κε- ηπο τοῦ Δεσπότου ἐσταυρωμένου, ττοντα τὴν τόλμαν τῶν δυσσεβῶν ıδαίων, μὴ φέροντα τοῦ Κυρίου τὴν ὕβριν. i. 420. edit. Coteler. 1724.]

[b] [The first edition here reads faultily, 'and the ninth.']

NINTH HOUR.

demption, and yielded up His own life to save ours. So mysterious were these times of prayer, which holy men of old had chosen for the exercise of their piety[c].

S. Basil. *in Reg. Int.* 37.

The Apostles themselves have taught us how fit and needful our prayers are at the *ninth hour* of the day; an hour which Peter and John observed, wherein to go up to the very temple and pray; it being a sacred memorial also of that time when our Lord Jesus was put to death, that He might keep us from death[d].

[Acts 3. 1.]

S. Hier. *in Dan.* vi.

The Church hath ever been accustomed to interpret one of the prophet's times of prayer to be the *ninth hour*, and to observe it accordingly[e].

Rab. Maur. lib. ii. *de Inst.*[f] *Cl.* cap. 6.

The *ninth hour* of the day is therefore accounted a solemn and a sacred time among us, that remembering how Christ at *this hour* commended up His spirit into the hands of His Father, we also with devout prayers and supplications might yield up unto Him both our souls and bodies as a living sacrifice, &c.[g]

Rup. lib. i. *de Div. off.* cap. 5.

At *this hour* did the Sacraments of the Church flow from the side of our Saviour; the blood whereby we are redeemed, and the water wherewith we are regenerate; Jesus yielded up the ghost; the thief was admitted into Paradise; the labourers sent into the vineyard, and forgiveness of sins promised to them that repent and come unto Christ, even at the *last hour* of the day. Pray we therefore with all supplication, &c.[h]

[c] [Et Dominus hora sexta crucifixus ad nonam, peccata nostra sanguine suo abluit, et, ut redimere et vivificare nos posset, tunc victoriam suam passione perfecit. § 34. (al. 25.) Opp. i. 174. edit. Goldh.]

[d] [Opp. ii. 383.]

[e] [Opp. iii. 1096. edit. Bened.]

[f] ['De Just. Cl.' in the first edition, by a typographical error.]

[g] [Ap. Bibl. Patr. x. 588. edit. Par. 1624.]

[h] [Opp. ii. 720. edit. fol. Par. 1638.]

PRAYERS

FOR THE

NINTH HOUR.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil[a]. Amen.

Vers. O God, make speed to save me.

Resp. O Lord, make haste to help me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Alleluiah. Praise the Lord[b].

The Hymn.

O Thou God Almighty,
Father of all mercy,
Fountain of all pity,
Grant we beseech Thee,
Of Thy great clemency,
On us to have mercy,
Now and at the hour of death.
Amen.

The Antiphona.

And now, Lord, what is my hope? truly, my hope is even in Thee.

[a] [For Thine, etc. *add. C.*]

[b] [The Lord's Name be praised, *add. C.*]

NINTH HOUR.

Psalm 34.

1. I will alway give thanks unto the Lord : His praise shall ever be in my mouth.

2. My soul shall make her boast of the Lord : the humble shall hear thereof, and be glad.

3. O praise the Lord with me : and let us magnify His Name together.

4. I sought the Lord, and He heard me : yea, He delivered me out of all my fear.

5. They had an eye unto Him, and were lightened : and their faces were not ashamed.

6. Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7. The angel of the Lord tarrieth round about them that fear Him : and delivereth them.

8. O taste, and see, how gracious the Lord is : blessed is the man that trusteth in Him.

9. O fear the Lord, ye that be His saints : for they that fear Him lack nothing.

10. The lions do lack, and suffer hunger : but they which seek the Lord shall want no manner of thing that is good.

11. Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12. What man is he that lusteth to live, and would fain see good days : Keep thy tongue from evil : and thy lips, that they speak no guile.

13. Eschew evil, and do good : seek peace, and ensue it.

14. The eyes of the Lord are over the righteous : and His ears are open unto their prayers.

15. The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

16. The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

17. The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

18. Great are the troubles of the righteous : but the Lord delivereth him out of all.

19. He keepeth all his bones : so that not one of them is broken.

20. But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

21. The Lord delivereth the souls of His servants : and all they that put their trust in Him shall not be destitute.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 46.

1. God is our hope and strength : a very present help in trouble.

2. Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea.

3. Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4. The rivers of the floods thereof shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5. God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6. The heathen make much ado, and the kingdoms are moved : but God hath shewed His voice, and the earth shall melt away.

7. The Lord of hosts is with us : the God of Jacob is our refuge.

8. O come hither, and behold the works of the Lord : what destruction He hath brought upon the earth.

9. He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10. Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11. The Lord of hosts is with us : the God of Jacob is our refuge.

Glory be to the Father, and to the Son : and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be : world without end. Amen.

NINTH HOUR.

PSALM 54.

1. Save me, O God, for Thy Name's sake : avenge me in Thy strength.

2. Hear my prayer, O God : and hearken unto the words of my mouth.

3. For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4. Behold, God is my helper : the Lord is with them that uphold my soul.

5. He shall reward evil unto mine enemies : destroy Thou them in Thy truth.

6. An offering of a free heart will I give Thee, and praise Thy Name, O Lord : because it is so comfortable.

7. For He hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Benediction.

Blessed are the merciful, for they shall obtain mercy.

The Lesson.

EPH. v. [1.] ROM. xii. [1.]

Be ye followers of God as dear children: and walk in love, even as Christ loved us, and gave Himself for us, an offering, and a sacrifice of a sweet savour unto God. Offer up your bodies as a living sacrifice, holy and acceptable unto God, which is your reasonable service of God. And fashion not yourselves like unto this world.

Vers. The Lord is loving unto every man.

Resp. And His mercy is over all His works.

The Prayers.

I.

Hear me, O Lord, and remember now that hour, in which Thou didst once commend Thy blessed spirit into the hands of Thy heavenly Father: when, with a torn body and a broken

heart, Thou didst shew forth the bowels of Thy mercy, and die for us. I beseech Thee, O Thou Brightness and Image of God, so to assist me by this Thy most precious death, that being dead unto the world, I may live only unto Thee; and at the last hour of my departing from this mortal life, I may commend my soul into Thy hands, and Thou mayst receive me into life immortal, there to reign with Thee for ever and ever. Amen.

II.

Almighty God, Who of Thy tender love towards man, hast sent our Saviour Christ to suffer death upon the cross for us, that all mankind should follow the example of His great humility; mercifully grant that we, who have this His most precious Death and Passion in continual remembrance, may both follow the example of His patience, and be made partakers of His glory, through the same Jesus Christ our Lord. Amen.

The Lord's Name be praised.

The End of the Ninth Hour.

PRAYERS

AT

THE VESPERS,

OR

TIME OF EVENSONG.

THE

ANCIENT USE

OF

EVENING PRAYER.

The morning *began, the* three hours *continued, and the* evening *ends our day. Neither is any work we take in hand like to prosper, unless it be begun, continued, and ended in Him, Who must prevent us with His gracious favour, and further us with His continued help.*

In which regard the very heathens, who knew not how to serve God aright, yet thus much they knew, that in the morning *and the* evening *there was a service to be given Him; and they acknowledged it every man's duty to perform the same*[a].

Besides, in the Old Law the evening *was a special time appointed by God Himself for the offering up of solemn sacrifice; and in the New, Christ chose it for the institution of His blessed Supper, a time also wherein His bruised Body was taken down from the cross, and laid up in the grave. Which being all the sacred mysteries of our Christian religion, and the time itself most naturally inviting, and admonishing us to contemplation and prayer, needs must they be either indevout, or somewhat worse, that will not duly observe* this hour *of God's service. The testimonies and examples of holy men are these.*

Exod. 12. 6. Num. 28. 4. Mat. 26. 20. Mat. 27. 57. Isid. Etym. lib. 6.

And Isaac went out to meditate, or to pray, in the *evening*. Gen. 24. 63.

And the whole multitude of the people shall offer it in sacrifice at the *evening*. Exod. 12. 6.

My sacrifices ye shall observe to offer to Me in their due season: in the *evening* ye shall offer, &c. Num. 28. 2 and 4.

In the *evening* will I pray, and He shall hear my voice. Ps. 55. 17

Who makest the outgoings of the morning and *evening* to praise Thee. Ps. 65. 8.

[a] Plat. 10. de Legibus. [Opp. ii. 884. edit. fol. 1578.]

EVEN. PRAY.

Let my prayer be set forth in Thy sight as the incense; and let the lifting up of my hands be as an *evening sacrifice.*

Ps. 141. 2.

In the *evening* He sat down with the twelve. And whilst they were at supper Jesus took bread and blessed it, &c.

Mat. 26. 20.

Watch ye therefore, for ye know not when the Lord of the house will come, whether in the *evening*, or at midnight, &c.

Mark 13. 35.

CONST. CLEM. lib. viii. cap. 34.[b]

Let your devout prayers be made also in the *evening* with thanksgiving unto God, Who hath given you *the night* wherein to rest from your daily labours.

CONCIL. LAODIC. *can.* 18.[c]

And fit it is, the same order of prayer should be observed in the *vespers* or the *evensong* of the Church.

S. BASIL. *orat. in.* S. JULIT.[d]

When thou lookest upon the heavens, and beholdest the beauty of the stars, adore Him That in His wisdom made them all for thee. When the day is ended, and *the night* approacheth on, fall down and worship Him Who made both the day and *the night*, to give thee joy and rest.

S. AMBROS. lib. iii. ep. 11.[e]

I began to think upon that versicle, which we had used a little before in our *evensong*.

S. HIER. *ad* EUSTOCH.

The *evening* is a common and usual time of prayer with all men[f].

ISID. cap. 20. *de Eccl. off.* lib. i.

In honour and memory of those great mysteries, which at *this time* have been performed for us, do we present ourselves with the sacrifice of prayers and thanksgiving, before the presence of Almighty God[g].

[b] [... ἑσπέρᾳ δὲ, εὐχαριστοῦντες ὅτι ὑμῖν ἀνάπαυσιν ἔδωκε τῶν μεθημερινῶν κόπων, τὴν νύκτα. i. 420. edit. Coteler. 1724.]

[c] [Ap. Bruns. Can. Apost. i. 75.]

[d] [Opp. ii. 36.]

[e] [Ep. xxix. Opp. ii. 904.]

[f] [Ep. 22. § 16. Ep. 27. § 10. Opp. i. 64, 78.]

[g] [Ap. Bibl. Patr. x. 191. edit. Paris. 1624.]

PRAYERS

FOR THE EVENING.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil[a]. Amen.

Vers. O God, make speed to save me.
Resp. O Lord, make haste to help me.

Glory be to the Father, and to the Son : and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be : world without end. Amen.

Alleluiah. Praise the Lord[b].

The Hymn.

Salvator mundi Domine.

Blessed Saviour, Lord of all,
Vouchsafe to hear us when we call;
And now to those propitious be,
That in prayer bow to Thee,
Still to be kept from misery.

[a] [For Thine, etc. *add. C.*]
[b] [The Lord's Name be praised, *add. C.*]

EVEN. PRAY.

Great Ruler of the day and night,
On our darkness cast Thy light;
And let Thy Passion pardon win
For what we have offended in
Thought, or word, or deed of sin.

And as Thy mercy wipes away
What we have done amiss to-day;
So now the night returns again,
Our bodies and our souls refrain
From being soil'd with sinful stain.

Let not dull sleep oppress our eyes,
Nor us the enemy surprise;
Nor fearful dreams our minds affright,
While the blackness of the night
Holds from us the cheerful light.

To Thee Who dost by rest renew
Our wasted strength, we humbly sue
That when we shall unclose our eyes,
Pure and chaste we may arise,
And make our morning sacrifice.

Honour, Lord, to Thee be done,
O Thou Blessed Virgin's Son,
With the Father and the Spirit,
As is Thine eternal merit,
Ever and ever to inherit.

Amen.

The Antiphona.

He hath made the outgoings of the morning and evening to praise Him.

PSALM 111.

1. I will give thanks unto the Lord with my whole heart: secretly, among the faithful, and in the congregation.

2. The works of the Lord are great: sought out of all them that have pleasure therein.

3. His work is worthy to be praised, and had in honour: and His righteousness endureth for ever.

4. The merciful and gracious Lord hath so done His marvellous works : that they ought to be had in remembrance.

5. He hath given meat unto them that fear Him : He shall ever be mindful of His covenant.

6. He hath shewed His people the power of His works : that He may give them the heritage of the heathen.

7. The works of His hands are verity and judgment : all His commandments are true.

8. They stand fast for ever and ever : and are done in truth and equity.

9. He sent redemption unto His people : He hath commanded His covenant for ever; holy and reverend is His name.

10. The fear of the Lord is the beginning of wisdom : a good understanding have all they that do thereafter; the praise of it endureth for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 112.

1. Blessed is the man that feareth the Lord : he hath great delight in His commandments.

2. His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3. Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4. Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5. A good man is merciful, and lendeth : and will guide his words with discretion.

6. For he shall never be moved : and the righteous shall be had in an everlasting remembrance.

7. He will not be afraid for any evil tidings : for his heart standeth fast, and believeth in the Lord.

8. His heart is stablished, and will not shrink : until he see his desire upon his enemies.

9. He hath dispersed abroad, and given to the poor : and

EVEN. PRAY. his righteousness remaineth for ever; his horn shall be exalted with honour.

10. The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away: the desire of the ungodly shall perish.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 141.

1. Lord, I call upon Thee, haste Thee unto me: and consider my voice when I cry unto Thee.

2. Let my prayer be set forth in Thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3. Set a watch, O Lord, before my mouth: and keep the door of my lips.

4. O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5. Let the righteous rather smite me friendly: and reprove me.

6. But let not their precious balms break mine head: yea, I will pray yet against their wickedness.

7. Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8. Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9. But mine eyes look unto Thee, O Lord God: in Thee is my trust, O cast not out my soul.

10. Keep me from the snare which they have laid for me: and from the traps of the wicked doers.

11. Let the ungodly fall into their own nets together: and let me ever escape them.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Benediction.

Blessed are the pure in heart: for they shall see God.

The Lesson.

[St.] Mark xiii. [33.]

Take heed, watch and pray: for ye know not when the time is. For the Son of man is as one taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore, for ye know not when the master of the house will come, at even, or at midnight, or at the cock-crowing, or in the morning: lest if he come suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch. At that time Jesus said: Come unto Me all ye that Mat. 11. are laboured, and sore travailed, and I will give you rest. [28.] Take My yoke upon you, (My yoke is easy, and My burden light,) and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls.

The Magnificat,

Or the Song of the blessed Virgin Mary.

My soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For He hath regarded : the lowliness of His handmaiden.

For behold, from henceforth : all generations shall call me Blessed.

For He that is mighty hath magnified me : and holy is His Name.

And His mercy is on them that fear Him : throughout all generations.

He hath shewed strength with His arm : He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich He hath sent empty away.

He remembering His mercy hath holpen His servant Israel : as He promised to our forefathers, Abraham and his seed, for ever.

EVEN. PRAY. Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Prayers.

I.

O God, from Whom all holy desires, all good counsels, and all just works do proceed; Give unto Thy servants that peace which the world cannot give: that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

II.

Almighty God, the fountain of all wisdom, Which knowest our necessities before we ask, and our ignorance in asking: We beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son Jesus Christ our Lord. Amen.

III.

O Lord, our heavenly Father, Almighty and everliving God, by Whose providence both the day and the night are governed: vouchsafe, we beseech Thee, as Thou hast this day preserved us by Thy goodness, so still this night to shadow us under the blessed wings of Thy most mighty protection, and to cover us with Thy heavenly mercy, that neither the princes of darkness may have any power over us, nor the works of darkness overwhelm us, but that we being armed with Thy defence, may be preserved from all adversities which may hurt the body, and from all wicked thoughts which may assault and defile the soul, through Jesus Christ our Lord. Amen.

IV.

O Thou That art the Light eternal, and the Sun of righteousness, evermore arising, and never going down, giving life,

and food, and gladness unto all things: mercifully vouchsafe to shine upon me, and cast Thy blessed beams upon the darkness of my understanding, and the black mists of my sins and errors, for Thy only merits, Who art alone my Saviour, Jesus Christ our Lord. Amen.

The Lord's Name is praised, from the rising up of the sun, unto the going down thereof.

The End of the Prayers at Evening.

THE COMPLINE,

OR

FINAL PRAYERS;

TO BE SAID BEFORE BED-TIME.

I will not suffer mine eyes to *sleep*, nor mine eyelids to *slumber:* nor the temples of my head to take any *rest;* until I find out a place for the habitation of the Lord. Ps. 132. 4.

S. Chrys. lib. i. *de orando Deum*[a].

Tell me, with what confidence canst thou lie down to *sleep*, and pass away the black darkness of the *night*? With what fearful and ugly dreams shall thy soul (thinkest thou) be troubled, unless thou shalt first arm thyself against such delusions and fears by strong and devout prayers? Let the wicked spirits find thee without such a guard, and presently thou becomest a prey unto them: let them but spy thee at thy prayers, and presently like frighted thieves they run away.

[a] [Opp. ii. 783. edit. Bened.]

THE PRAYERS.

The Antiphona.

God be merciful unto us and bless us, and shew us the light of His countenance, and be merciful unto us.

Psalm 91.

☞ To be said at this time, according to the direction of S. Basil, in Reg.[a]

1. Whoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2. I will say unto the Lord, Thou art my hope, and my strong hold: my God, in Him will I trust.

3. For He shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4. He shall defend thee under His wings, and thou shalt be safe under His feathers: His faithfulness and truth shall be Thy shield and buckler.

5. Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day:

6. For the pestilence that walketh in the darkness: nor for the sickness that destroyeth in the noon-day.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Lesson.

1 Peter [v. 8.]

Be sober and watch, because your adversary the devil goeth about like a roaring lion, seeking whom he may devour. And the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. Seeing then that all [2 Pet. 3 10.]

[a] [Opp. ii. 383.]

FINAL PRAY. these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness.

The Song of Symeon, called Nunc Dimittis.

Lord, now lettest Thou Thy servant depart in peace: according to Thy word.

For mine eyes have seen : Thy salvation,

Which Thou hast prepared : before the face of all people;

To be a light to lighten the Gentiles : and to be the glory of Thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Creed.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only Son our Lord, Which was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge both the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Our Father, Which art in heaven, Hallowed be Thy Name, Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

[b] The day is Thine, and the night is Thine: Thou art worthy O Lord, to receive honour, and praise, and worship for evermore.

I.

Merciful Lord, Who of Thine abundant goodness towards us, hast made the day to travail in, and ordained the night wherein to take our rest: grant us such rest of body, that we may continually have a waking soul, to watch for the time when our Lord shall appear to deliver us from this mortal life. Let no vain or wandering fancy trouble us: let our ghostly enemies have no power over us, but let our minds be set wholly upon Thy presence, to love, and fear, and rest in Thee alone: that being refreshed with a moderate and sober sleep, we may rise up again with cheerful strength and gladness, to serve Thee in all good works, through Jesus Christ our Lord. Amen.

II.

Lighten our darkness, we beseech Thee, O Lord; and by Thy great mercy defend us from all perils and dangers of this night; for the love of Thy only Son, our Saviour Jesus Christ. Amen.

The Benediction.

God the Father bless me: God the Son defend me: God the Holy Ghost preserve me now and for ever. Amen.

[b] [In *C.* this is styled 'The Versicle.']

PRAYERS AT BED-TIME[a].

An admonition before we go to sleep.

Permit not sluggish sleep
To close your waking eye,
Till that with judgment deep
Your daily deeds you try.
He that his sins in conscience keeps,
When he to quiet goes,
More desperate is than he that sleeps
Amidst his mortal foes.

When we enter into our bed.

the Name of our Lord Jesus Christ (Who was crucified His cross, and laid into His grave for me,) I lay me to rest; He bless me, keep me, and save me; raise me ;ain, and bring me at last to life eternal. Amen.

As we lie down to sleep.

At night lie down,
Prepare to have
Thy sleep thy death,
Thy bed thy grave.

Awake, arise,
Think that thou hast
Thy life but lent,
Thy breath a blast.

I.

rill lay me down in peace and take my rest, for it is , Lord, only, that makest me dwell in safety.

[a] ['To be committed unto perfect memory,' *add. C.*]

LAST HOUR.

II.

Have mercy upon me, O Lord, now, and at the hour of death.

III.

Preserve me while I am waking, and defend me when I am sleeping, that my soul may continually watch for Thee, and both body and soul may rest in Thy peace for ever. Amen, Amen, Amen.

The End of the Last Hour at Night

THE

SEVEN PENITENTIAL PSALMS,

WITH THE

LITANY AND SUFFRAGES.

THE

SEVEN PENITENTIAL PSALMS.

To be used in times of penance, fasting, affliction, or trouble; or at any other time, as private devotion shall move us.

The Antiphona.

REMEMBER not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins; spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

PSALM 6.

Domine, ne in furore.

1. O Lord, rebuke me not in Thine indignation: neither chasten me in Thy displeasure.

2. Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3. My soul is also sore troubled: but Lord, how long wilt Thou punish me?

4. Turn Thee, O Lord, and deliver my soul: O save me for Thy mercy's sake.

5. For in death no man remembereth Thee: and who will give Thee thanks in the pit?

6. I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

7. My beauty is gone for very trouble: and worn away because of all mine enemies.

8. Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9. The Lord hath heard my petition: the Lord will receive my prayer.

PENIT. PSALMS

10. All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 32.

Beati, quorum.

1. Blessed is he whose unrighteousness is forgiven : and whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3. For while I held my tongue : my bones consumed away through my daily complaining.

4. For Thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5. I will knowledge my sin unto Thee : and mine unrighteousness have I not hid.

6. I said, I will confess my sins unto the Lord : and so Thou forgavest the wickedness of my sin.

7. For this shall every one that is godly make his prayer unto Thee, in a time when Thou mayest be found : but in the great waterfloods they shall not come nigh him.

8. Thou art a place to hide me in, Thou shalt preserve me from trouble : Thou shalt compass me about with songs of deliverance.

9. I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with Mine eye.

10. Be ye not like to horse and mule, which have no understanding : whose mouths must be holden with bit and bridle, lest they fall upon thee.

11. Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12. Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Psalm 38.

Domine, ne in furore.

1. Put me not to rebuke, O Lord, in Thine anger: neither chasten me in Thine heavy displeasure.

2. For Thine arrows stick fast in me: and Thy hand presseth me sore.

3. There is no health in my flesh, because of Thy displeasure: neither is there any rest in my bones, by reason of my sin.

4. For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

5. My wounds stink, and are corrupt: through my foolishness.

6. I am brought into so great trouble and misery: that I go mourning all the day long.

7. For my loins are filled with a sore disease: and there is no whole part in my body.

8. I am feeble, and sore smitten: I have roared for the very disquietness of my heart.

9. Lord, Thou knowest all my desire: and my groaning is not hid from Thee.

10. My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11. My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12. They also that sought after my life laid snares for me: and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13. As for me, I was like a deaf man, and heard not: and as one that is dumb, which doth not open his mouth.

14. I became even as a man that heareth not: and in whose mouth are no reproofs.

15. For in Thee, O Lord, have I put my trust: Thou shalt answer for me, O Lord my God.

16. I have required that they, even mine enemies, should not triumph over me: for when my foot slipped, they rejoiced greatly against me.

PENIT. PSALMS

17. And I, truly, am set in the plague : and my heaviness is ever in my sight.

18. For I will confess my wickedness : and be sorry for my sin.

19. But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20. They also that reward evil for good are against me : because I follow the thing that good is.

21. Forsake me not, O Lord my God : be not Thou far from me.

22. Haste Thee to help me : O Lord God of my salvation.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 51.

Miserere mei, Deus.

1. Have mercy upon me, O God, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.

2. Wash me thoroughly from my wickedness : and cleanse me from my sin.

3. For I knowledge my faults : and my sin is ever before me.

4. Against Thee only have I sinned, and done this evil in Thy sight : that Thou mightest be justified in Thy saying, and clear when Thou art judged.

5. Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6. But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7. Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

8. Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.

9. Turn Thy face from my sins : and put out all my misdeeds.

10. Make me a clean heart, O God : and renew a right spirit within me.

11. Cast me not away from Thy presence : and take not Thy Holy Spirit from me.

12. O give me the comfort of Thy help again : and stablish me with Thy free Spirit.

13. Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

14. Deliver me from blood-guiltiness, O God, Thou that art the God of my health : and my tongue shall sing of Thy righteousness.

15. Thou shalt open my lips, O Lord : and my mouth shall shew forth Thy praise.

16. For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

17. The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt Thou not despise.

18. O be favourable and gracious unto Sion : build Thou the walls of Jerusalem.

19. Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon Thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 102.

Domine, exaudi.

1. Hear my prayer, O Lord : and let my crying come unto Thee.

2. Hide not Thy face from me in the time of my trouble : incline Thine ears unto me when I call; O hear me, and that right soon.

3. For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4. My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5. For the voice of my groaning : my bones will scarce cleave to my flesh.

6. I am become like a pelican in the wilderness : and like an owl that is in the desert.

PENIT. PSALMS

7. I have watched, and am even as it were a sparrow : that sitteth alone upon the housetop.

8. Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9. For I have eaten ashes as it were bread : and mingled my drink with weeping;

10. And that because of Thine indignation and wrath : for Thou hast taken me up, and cast me down.

11. My days are gone like a shadow : and I am withered like grass.

12. But, Thou, O Lord, shalt endure for ever : and Thy remembrance throughout all generations.

13. Thou shalt arise, and have mercy on Sion : for it is time that Thou have mercy upon her, yea, the time is come.

14. And why? Thy servants think upon her stones : and it pitieth them to see her in the dust.

15. The heathen shall fear Thy Name, O Lord : and all the kings of the earth Thy Majesty;

16. When the Lord shall build up Sion : and when His glory shall appear;

17. When He turneth Him unto the prayer of the poor destitute : and despiseth not their desire.

18. This shall be written for those that come after : and the people which shall be born shall praise the Lord,

19. For He hath looked down from His sanctuary : out of the heavens did the Lord behold the earth;

20. That He might hear the mournings of such as be in captivity : and deliver the children appointed unto death.

21. That they may declare the Name of the Lord in Sion : and His worship at Jerusalem;

22. When the people are gathered together : and the kingdoms also, to serve the Lord.

23. He brought down my strength in my journey : and shortened my days.

24. But I said, O my God, take me not away in the midst of my age : as for Thy years, they endure throughout all generations.

25. Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of Thy hands.

26. They shall perish, but Thou shalt endure : they all shall wax old as doth a garment;

27. And as a vesture shalt Thou change them, and they shall be changed : but Thou art the same, and Thy years shall not fail.

28. The children of Thy servants shall continue : and their seed shall stand fast in Thy sight.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 130.

De profundis.

1. Out of the deep have I called unto thee, O Lord : Lord, hear my voice.

2. O let Thine ears consider well : the voice of my complaint.

3. If Thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it?

4. For there is mercy with Thee : therefore shalt Thou be feared.

5. I look for the Lord; my soul doth wait for Him : in His word is my trust.

6. My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7. O Israel, trust in the Lord, for with the Lord there is mercy : and with Him is plenteous redemption.

8. And He shall redeem Israel : from all his sins.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalm 143.

Domine, exaudi.

1. Hear my prayer, O Lord, and consider my desire : hearken unto me for Thy truth and righteousness' sake.

2. And enter not into judgment with Thy servant : for in Thy sight shall no man living be justified.

PENIT. PSALMS

3. For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4. Therefore is my spirit vexed within me : and my heart within me is desolate.

5. Yet do I remember the time past; I muse upon all Thy works : yea, I exercise myself in the works of Thy hands.

6. I stretch forth my hands unto Thee : my soul gaspeth unto Thee as a thirsty land.

7. Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not Thy face from me, lest I be like unto them that go down into the pit.

8. O let me hear Thy loving-kindness betimes in the morning, for in Thee is my trust : shew Thou me the way that I should walk in, for I lift up my soul unto Thee.

9. Deliver me, O Lord, from mine enemies : for I flee unto Thee to hide me.

10. Teach me to do the thing that pleaseth Thee, for Thou art my God : let Thy loving Spirit lead me forth into the land of righteousness.

11. Quicken me, O Lord, for Thy Name's sake : and for Thy righteousness' sake bring my soul out of trouble.

12. And of Thy goodness slay mine enemies : and destroy all them that vex my soul; for I am Thy servant.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Antiphona.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins : spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

THE LITANY;

TO BE USED ON SUNDAYS, WEDNESDAYS, AND FRIDAYS, AFTER THE MORNING PRAYERS, OR ANY OTHER HOUR OF DEVOTION:

AS ALSO,

UPON THE ROGATION AND FASTING DAYS; AND IN THE TIME OF PLAGUE, FAMINE, WAR, AND OTHER CALAMITIES.

Such miseries as being present or imminent all men are apt to bewail with their tears, they that be religious and wise will ever seek to prevent or avert with their prayers. In regard whereof these *Litanies* were at first composed by the Fathers in the primitive Church, solemnly to be used for the appeasing of God's wrath in public evils, and for the procuring of His mercy in common benefits[a].

[Manuthus.] [Vienne.]

At the first they were not so large as now they are, being augmented by Mamercus[b], bishop of Vienna, and by Sidonius Apollinaris, bishop of Averna, and afterwards by St. Gregory the Great, bishop of Rome, in whose times there was much affliction and trouble throughout the world[c].

From their days they have been brought down to ours, and in the meanwhile got some rust; the addition and invocation of the saints' names (which some men have thereunto annexed), being by Walafride Strabo's[d] own confession, but a novelty; and therefore are not inserted into these our Litanies; which being lately by our own Church brought into that absolute perfection, both for matter and form, as not any Church besides can shew the like, so complete and full[e], needs must they be upbraided either with error, or somewhat worse, whom in all parts this principal and excellent prayer doth not fully satisfy.

[a] Antiq. Liturg. Iren. lib. ii. cap. 57. [An error, as the Second Book of Irenæus does not contain fifty-seven chapters; nor has the editor observed any notice of Litanies in that Father.] Prosp. de vocat. Gent. [lib. ii.] cap. 4. [fol. 333. b. edit. Duac. 1577.] Tertul. lib. ii. ad uxor. [§ 4. p. 189. edit. fol. Par. 1641.] S. Hieron. ad Eustoch. [Not in the epistles addressed to this individual.] S. Basil. epist. 63. [Ep. 207. § 4. Opp. iii. 311.] Ruffin. Hist. lib. ii. cap. 33. [And here there is a difficulty, the second book of the History of Ruffinus containing only twenty-six chapters.]

[b] Sidon. Apoll. ep. ad Mamer. et Apium. [Epp. lib. v. ep. 14. and lib. vii. ep. 1. ap. Galland. Bibl. Patr. x. 509, 518.]

[c] [Joh. Diac. in Vita S. Greg. i. 42. Opp. S. Greg. iv. 37. edit. S. Bened.]

[d] Wal. Strabo de reb. eccl. cap. de Litaniis. [cap. 28. ap. Bibl. Pat. ix. 965. edit. 1618.]

[e] R. H. l. v. [Hooker's Eccl. Polit. book v. xli. 2. Works ii. 219. Keble's edit. Oxf. 1836.]

THE LITANY.

O God the Father, of heaven : have mercy upon us miserable sinners.

O God the Father, of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins : spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart: from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

THE LITANY

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, and privy conspiracy; from all false doctrine and heresy; from hardness of heart, and contempt of Thy Word and Commandment,

Good Lord, deliver us.

By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By Thine Agony and bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to rule and govern the holy Church universal[f] in the right way;

We beseech Thee to hear us, good Lord.

That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy servant Charles, our most gracious King and Governor;

We beseech Thee to hear us, good Lord.

That it may please Thee to rule his heart in Thy faith, fear, and love, and that he may evermore have affiance in Thee, and ever seek Thy honour and glory;

We beseech Thee to hear us, good Lord.

That it may please Thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless our most gracious Queen Mary, Frederic the prince Elector Palatine, and the lady Elizabeth his wife with their princely issue;

We beseech Thee to hear us, good Lord.

[f] [The original edition here reads 'universally.']

That it may please Thee to illuminate all Bishops, Pastors and Ministers of the Church, with true knowledge and understanding of Thy Word: and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech Thee to hear us, good Lord.

That it may please Thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech Thee to hear us, good Lord.

That it may please Thee to bless and keep all Thy people;

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all nations unity, peace, and concord;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us an heart to love and dread Thee, and diligently to live after Thy commandments;

We beseech Thee to hear us, good Lord.

That it may please Thee to give to all Thy people increase of grace to hear meekly Thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech Thee to hear us, good Lord.

That it may please Thee to bring into the way of truth all such as have erred, and are deceived;

We beseech Thee to hear us, good Lord.

That it may please Thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech Thee to hear us, good Lord.

That it may please Thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech Thee to hear us, good Lord.

That it may please Thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew Thy pity upon all prisoners and captives;

We beseech Thee to hear us, good Lord.

That it may please Thee to defend, and provide for, the

THE LITANY

fatherless children, and widows, and all that be desolate and oppressed;

We beseech Thee to hear us, good Lord.

That it may please Thee to have mercy upon all men;

We beseech Thee to hear us, good Lord.

That it may please Thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech Thee to hear us, good Lord.

That it may please Thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech Thee to hear us, good Lord.

That it may please Thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word;

We beseech Thee to hear us, good Lord.

Son of God: we beseech Thee to hear us.

Son of God: we beseech Thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us Thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Our Father, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Vers. O Lord, deal not with us after our sins.

Resp. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, That despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers, that we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us be brought to nought; and by the providence of Thy goodness they may be dispersed; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for Thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for Thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of Thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Vers. O Lord, let Thy mercy be shewed upon us:

Resp. As we do put our trust in Thee.

Let us pray.

We humbly beseech Thee, O Father, mercifully to look upon our infirmities; and for the glory of Thy Name's sake turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in Thy mercy, and evermore

THE LITANY

serve Thee in holiness and pureness of living, to Thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions, and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us, for the honour of Jesus Christ's sake, our Mediator and Advocate. Amen[g].

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

[g Instead of this prayer *C.* inserts *A Prayer of St. Chrysostom.*

Almighty God, Who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen. *C.*]

THE

COLLECTS

FOR THE

SUNDAYS AND HOLY-DAYS

THROUGHOUT

THE WHOLE YEAR.

THE

COLLECTS

FOR THE

SUNDAYS AND HOLY-DAYS THROUGHOUT THE YEAR.

Advent Sunday.

THE four Sundays in Advent are to the great Feast of Christmas, as the Vigils or Eves are to every Saint's day, and Lent to the Feast of Easter, a solemn time of preparation to the blessed Birth of our Saviour, which Christians have been used to call His *Advent*, or Coming to us in the flesh.

It is the peculiar computation of the Church, to begin her year, and to renew the annual course of her holy and divine service at this *Advent;* herein differing from all other accounts and revolutions of time whatsoever. And it is to let the world know, that she neither numbereth her days, nor measureth her seasons so much by the motion of the sun, as by the course of her Saviour, beginning and continuing on the year with Him, Who, being the true Sun of righteousness, began now to rise upon the world, and, as the day-star from on high, to enlighten them that sat in spiritual darkness.

The Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put on the armour of light, now in the time of this mortal life, in the which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

COLLECTS

The Collect for the Second Sunday in Advent.

Blessed Lord, Who hast caused all the holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

The Collect for the Third Sunday in Advent.

Lord, we beseech Thee, give ear to our prayers, and by Thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ. Amen[a].

The Collect for the Fourth Sunday in Advent.

Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we[b] be sore let and hindered, Thy bountiful grace and mercy (through the satisfaction of Thy Son our Lord) may speedily deliver us, to Whom with Thee and the Holy Ghost be honour and glory, world without end. Amen.

The Collect for Christmas Day.

Almighty God, Which hast given us Thy only begotten Son to take our nature upon Him, and this day to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

[a] [O Lord Jesu Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee: Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world, we may be found an acceptable people in Thy sight, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen. *C.*]

[b] [... are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us: through the satisfaction of Thy Son our Lord, to Whom with Thee, and the Holy Ghost, be honour and glory, world without end. Amen. *C.*]

The Collect for St. Stephen's Day.

Grant us, O Lord[c], to learn to love our enemies by the example of Thy martyr St. Stephen, who prayed for his persecutors to Thee, Which livest and reignest now and for ever, world without end. Amen.

The Collect for St. John the Evangelist's Day.

Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being lightened by the doctrine of the blessed Apostle and Evangelist John, may attain to Thy everlasting gifts; through Jesus Christ our Lord. Amen.

The Collect for Innocents' Day.

Almighty God, Whose praise this day the young Innocents Thy witnesses have confessed and shewed forth, not in speaking but in dying, mortify and kill all vices in us, that in our conversation our life may express Thy faith which with our tongues we do confess, through Jesus Christ our Lord[d].

The Collect for the Sunday after Christmas Day.

Almighty God, Which hast given us Thy only begotten Son to take[e] our nature upon Him, and this day to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus

[c] [. . . that in all our sufferings here upon earth for the testimony of Thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first martyr Saint Stephen, who prayed for his murderers to Thee, O blessed Jesus, Who standest at the right hand of God to succour all those that suffer for Thee, our only Mediator and Advocate. Amen. *C.*]

[d] [O Almighty God, Who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths; Mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify Thy holy Name; through Jesus Christ our Lord. Amen. *C.*]

[e] [. . . our nature upon Him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit; through the same our Lord Jesus Christ, Who liveth and reigneth with Thee and the same Spirit, ever one God, world without end. Amen. *C.*]

COLLECTS Christ, Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

The Collect for the Circumcision of Christ.

Almighty God, Which madest Thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true Circumcision of the Spirit; that, our hearts, and all our members being mortified from all worldly and carnal lusts, may in all things obey Thy blessed will; through the same Thy Son Jesus Christ our Lord.

The Collect for the Epiphany[f].

O God, Which by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through Jesus Christ our Lord.

The Collect for the First Sunday after the Epiphany.

Lord, we beseech Thee mercifully to receive the prayers of Thy people, which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfil the same; through Jesus Christ our Lord.

The Collect for the Second Sunday after the Epiphany.

Almighty and everlasting God, Which dost govern all things in heaven and earth; Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life[g].

The Collect for the Third Sunday after the Epiphany.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth Thy right hand to help and defend us; through Christ our Lord.

[f] [. . . or the Manifestation of Christ to the Gentiles. *C.*]

[g] [. . . through Jesus Christ our Lord. Amen. *C.*]

The Collect for the Fourth Sunday after the Epiphany.

God, Which knowest us to be set in the midst of so many and great dangers, that[h] for man's frailness we cannot alway stand upright; Grant to us the health of body and soul, that all those things which we suffer for sin, by Thy help we may well pass and overcome; through Christ our Lord. Amen.

The Collect for the Fifth Sunday after the Epiphany.

Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they which do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through Christ our Lord[i].

Septuagesima Sunday.

Septuagesima (so called from the number of *seventy*) is a solemn beginning of a new office and a new time, wherein our Holy Mother the Church hath taught us, by calling to mind the *time* of the Jews' captivity from their country, the better to remember and bewail our own captivity from ours, even that heavenly paradise which God at first created for us. For which purpose the lessons of the Church Service (saith St. Bernard[k]) are this day altered in their course, and the story of Genesis (where both our first happiness and our first miseries are described) is always begun to be read in Septuagesima.

It is a time, therefore, that suddenly calls us back from our Christmas feasting and joy, to our Lenten fasting and sorrow; from thinking how Christ came into the world, to think upon our own sins and miseries which brought Him into the world; to think upon them, and to bewail, or reform

[h] [. . . by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen. *C.*]

[i] [*The Collect for the Sixth Sunday after the Epiphany.*—O God, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one God, world without end. Amen. *C.*]

[k] Serm. 1. in Septuag. [Opp. i. 918. edit. fol. Par. 1719.]

COLLECTS them withal; considering that He came not to take away their sins who are not weary of them, or be loth to part with them, and amend their lives themselves.

To this end there was a godly ordinance in the ancient Church (made by the old Council of Auxerre[1] more than a thousand years since), that in the end of the Epiphany there should be certain days appointed (such as this and the two Sundays following are) wherein to prepare the people for their solemn fasting and penance, and to give them warning of their Lent beforehand; that when it came, it might be the more strictly and religiously observed.

Sexa. and Quinquag. Sundays.

And afterwards, through the variety of fasting in divers places, it came to pass that these three Sundays were made to be three several beginnings of the Lent fast, some extending their solemn humiliation and sorrow to a larger time than ordinary, and others excepting from it those days of the week, whereupon many Christians had either no custom, or no leave to fast: all[m] agreeing in this, that whether we begin at Septuagesima or any of the Sundays following, the Lent-fast is duly to be kept at one solemn time of the year, and religiously[n] to be continued on to the great feast of Easter.

The Collect for Septuagesima Sunday.

O Lord, we beseech Thee favourably to hear the prayers of Thy people; that we, which are justly punished for our offences, may be mercifully delivered by Thy goodness for the glory of Thy Name; through Jesus Christ our Saviour, Who liveth and reigneth, &c.

The Collect for Sexagesima Sunday.

Lord God, Which seest that we put not our trust in any thing that we do; mercifully grant that by Thy power we may be defended against all adversity; through Jesus Christ our Lord.

[1] Can. 2. [A.D. 578. Ut omnes presbyteri ante Epiphaniam missos suos dirigant, qui eis de principio Quadragesimæ nuncient, et in ipsa Epiphania ad populum nuncient. See Bingham, xx. iv. § 9.]

[m] [... most agreeing in this. *C.*]

[n] [duly. *C.*]

The Collect for Quinquagesima Sunday.

O Lord, Which dost teach us that all our doings without charity are nothing worth; send the Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and all virtues, without the which whosoever liveth is counted dead before Thee: grant this for Thy only Son Jesus Christ's sake.

The First Day of Lent.

By the ancient laws and custom of the Church of Christ, we still observe a yearly [o] solemn time of fasting and prayer; which, from the season wherein it falls, we call our *Lent* Fast. A time wherein the Church commemorateth the miraculous *Fasting* of our Saviour, and by it commendeth the like ghostly and religious exercise unto us, as being the readiest means we can use against the temptations of the devil and the sinful desires of our pampered flesh. Not as if she thought we were able to fast as Christ did, and live altogether without meat and drink; or as if her meaning were to tie us unto any such scrupulous abstinence, which refuseth some kinds of meats as being unclean in themselves; but that, as far as our imperfections and infirmities would suffer us, we should tie ourselves to such a religious fast and abstinence, as thereby either interrupting or otherwise abating not only the kind but the quantity of our diet, and so taking the less care of our bodily sustenance, we might the more earnestly hunger and thirst after righteousness, which is the food of our souls; and by mortifying of our sinful flesh, fix our minds upon heavenlier and better desires. A Lent so kept will conform us the better to our Saviour's sufferings, which are now remembered; and make us the more capable and more sensible of the joy which the Church expresseth in the joyful solemnity of Easter, as well in commemoration of His, as in hope of our glorious and gladsome resurrection. The Spring.

And after this manner hath it been religiously observed throughout all ages, both in the Greek and in the Latin Church.

For the Greeks first. It is mentioned by Ignatius, who

[o] [Yearly and more solemn time of fasting and prayer, which, *C.*]

COLLECTS was St. John's disciple, in his epistle to the Philippians[p], a writing unquestioned. By Irenæus[q], who was St. John's scholar also, but once removed. By Origen[r], who lived not long after them, in his tenth homily upon Leviticus. By the famous General Council of Nice[s], not much above 300 years after Christ, where they mention the forty days of Lent as a known thing, instituted and observed by all men long before their time. After them by St. Cyril[t] in his Catechism, and by St. Chrysostom in his sermons upon Genesis[u], which were preached in this time of Lent. By St. Basil, in his second homily of Fasting[v], where he tells us, that there was no age, nor no place, but both knew it and observed it. By Athanasius in his Relation *ad Orthodox*[w]. By St. Gregory Nyssen in his sermon of Baptism[x], and by Nazianzen, surnamed the Divine, in his sermon of Alms-deeds[y].

Then for the Latins. By Tertullian first, who was the first of the Latin Fathers, and spake more concerning the Lent fast than perhaps the Church would have had him[z]. By St. Cyprian after him, who was also his scholar[a]. By St. Ambrose[b], St. Hierom[c], and St. Augustine[d], in more than forty several places of their writings. After them, by a whole cloud of witnesses, even to our own times: all which being put together, will prove abundantly that the Lent which we now keep, is, and ever hath been, an apostolical constitution; as St. Hierom said in his epistle to Marcella: "Nos unam quadragesimam secundum traditionem Apostolorum tempore nobis congruo jejunamus[e];" that is, "We observe a Lent fast of forty days, as we have been taught to do by the Apostles, in a fit and seasonable time of the year." We add out of St. Augustine in his 119th Epistle to Januarius[f], a known place: "Quadragesima jejuniorum habet authoritatem," &c.;

[p] [... τὴν τεσσαρακοστὴν μὴ ἐξουθενεῖτε, μίμησιν γὰρ περιέχει τῆς τοῦ Κυρίου πολιτείας. S. Ignatio adscr. Epist. ad Philipp. § xiii. ap. Coteler. ii. 119. ed. 1724.]

[q] [Fragm. Epist. ad Victorem papam Romanum, ap. Euseb. H. E. v. 24. See also Irenæi Opp. edit. Bened. p. 340. and the preface of Massuet, p. lxxxix.]

[r] [Opp. ii. 246. edit. Bened.]

[s] Can. 5. [Ap. Bruns, i. 15.]

[t] [P. 16, 48. edit. Par. 1720.]

[u] [Opp. ii. 93. edit. Franc. 1697.]

[v] [Opp. ii. 11.]

[w] [Opp. i. 114.]

[x] [Opp. ii. 247. edit. fol. Par. 1638.]

[y] [Orat. 40. Opp. ii. 659. edit. fol. Paris. 1630.]

[z] [See the passages collected by Bingham, xxi. i. § 2.]

[a] [De bono patientiæ, Opp. p. 249, edit. Baluz.]

[b] [Opp. i. 244, 545; ii. 178.]

[c] [See Gunning's Paschal or Lent Fast. p. 54. ed. 1662.]

[d] [Id. p. 60.]

[e] [Opp. i. 193. ed. 1578.]

[f] [§ 28. Opp. ii. 105.]

"The Lenten fast," saith he, "is authorized both by the Old and New Testament; there by Moses, and here by Christ." And out of Chrysologus in his eleventh sermon: "Quod quadragesimam jejunamus, non est humana inventio," &c.; "It is no human invention (as they call it) but it comes from divine authority, that we fast our forty days in Lent[g]."

The Collect for Ash-Wednesday.

Almighty and everlasting God, Which hatest nothing that Thou hast made, and dost forgive the sins of all them that be penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and knowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ.

Three other Collects for this time of Lent[h].

O Lord, we beseech Thee, mercifully hear our prayers, and spare all those which confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through Christ our Lord. Amen.

O most mighty God, and merciful Father, Which hast compassion of all men, and hatest nothing that Thou hast made; Which wouldest not the death of a sinner, but that he should rather turn from sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, which be grieved and wearied with the burden of our sins. Thy property is to have mercy; to Thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare Thy people, whom Thou hast redeemed; enter not into judgment with Thy servants, which be vile earth, and miserable sinners; but so turn Thine ire from us, which meekly acknowledge our vileness, and truly repent us of our faults, so make haste to help us in this world, that we may ever live with Thee in the world to come; through Jesus Christ our Lord. Amen.

Turn Thou us, O good Lord, and so shall we be turned. Be favourable to Thy people, O Lord, be favourable to Thy

[g] [Bibl. Patrum, tom. v. p. ii. p. 669. edit. fol. Colon. 1618.]

[h] [. . . as in the Commination, appointed to be used in the beginning of Lent. *C.*]

COLLECTS people, which turn to Thee in weeping, fasting and praying. For Thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in Thy wrath thinkest upon mercy. Spare Thy people, good Lord, spare them, and let not Thine heritage be brought to confusion. Hear us, O Lord, for Thy mercy is great, and after the multitude of Thy mercies look upon us[i].

The Collect for the first Sunday in Lent.

O Lord, Which for our sakes didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, Which livest and reignest, &c.

The Collect for the second Sunday in Lent.

Almighty God, Which dost see that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus, &c.

The Collect for the third Sunday in Lent.

We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. Amen.

The Collect for the fourth Sunday in Lent.

Grant, we beseech Thee, Almighty God, that we, which for our evil deeds[k] are worthily punished, by the comfort of Thy grace may mercifully be relieved; through our Lord Jesus Christ.

[i] [. . . through the merits and mediation of Thy blessed Son, Jesus Christ our Lord. Amen. *C.*]

[k] [. . . do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen. *C.*]

The Collect for the fifth Sunday in Lent.

We beseech Thee, Almighty God, mercifully to look upon Thy people; that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

The Week before Easter.

This last week of Lent Christians have been used to call the Holy and Great week, or the Passion Week, and more solemnly to observe it, than any of the rest before. For in it the Church doth commemorate, and represent unto us, for our greater humility and devotion, first, the traitorous conspiracy of the Jews with Judas to betray Christ unto His death; as upon the Wednesday before Easter. Then the institution of Christ's blessed Supper, and the washing of His disciples' feet, as upon Maundy Thursday. Next, the very Cross and Passion of our Saviour, His precious Death and Burial for us all, as upon Good Friday. And lastly, His rest within the grave, and His descent also into hell, as upon Easter-even. And all these in *tempore suo*, in their own proper times and seasons, upon the very days when they were done, and became the great and high mysteries of our Christian religion. Which is the reason why these days are here and elsewhere ranked among the holy-days of our Church, and a special service appointed for them: as also why all the Wednesdays[l] of the year have been heretofore, and why the Fridays and Saturdays[m] of every week besides are now continued and made common days of abstinence and prayer. In the table of Proper Lessons.

What the ancient discipline and religious custom of the Church in this Holy week hath been of old, may appear by this passage of Epiphanius, Hæres. 75. "On Church fasting days, and especially *the week before Easter*, when with us," saith he, "custom admitteth nothing but lying down upon the earth, abstinence from fleshly delights and pleasures, unsavoury and dry diet, sorrow, prayer, watching, fasting, and all the medicines for our souls which holy affection can minister: other men (with whom the discipline of the Church

[l] Const. Apost. lib. viii. [cap. 33. inter PP. Apostol. edit. Coteler. 1724. tom. i. p. 419.]

[m] S. Aug. ep. 86. ad Cas.

COLLECTS

is in no regard) are up betimes in the morning to take in the strongest for the belly; and when their veins are well swollen and grown big, they make themselves sport and laughter at this our devout service, wherewith we are persuaded we please God[n]."

Surely sorrow for sin is the proper and predominant affection of this time, so taught us by the Church. And what can we resolve on less than the Church now teacheth us? If He, in Whom there was no sin, was at this time above measure sorrowful for our sins, shall not we, whose sins they were, be in some measure touched with sorrow for them, especially at this time of His sorrow?

True it is that our Saviour's sufferings, being the price of our redemption, are the matter of our greatest joy; but they are so, as they are joined with His resurrection, without which there had not been any benefit or joy to us by them. His Church therefore, even from the beginning judged this order to be most convenient and decent, that about the time of His passion we should have a sympathy, a compassion, and a fellow-feeling with Him, being made conformable unto Him herein by the exercises of repentance, which are the passion of every Christian, whereby he dieth unto sin; and that the solemn joy of our redemption should be put off till Easter-day, the day of His resurrection, which is the hope, and life, and glory of us all.

And hence must ever be remembered, that the intent of the Church in the celebration of these her holy solemnities, is not only to *inform* us in the mysteries which are commemorated, but also, and that chiefly, to *conform* us thereby unto Him Who is our Head, and the substance of all our solemnities whatsoever: that if we be not thus affected with them, we can neither approve ourselves to be His followers and servants, nor any lively members of His Church.

The Collect for the Sunday next before Easter.

Almighty and everlasting God, Which of Thy tender love towards man, hast sent our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the cross, that all mankind should follow the example of His great humility;

[n] [Opp. i. 908. edit. Petav. 1622.]

Mercifully grant, that we both follow the example of His patience, and be made partakers of His resurrection; through the same Jesus Christ our Lord.

Monday, Tuesday, Wednesday, and Thursday before Easter.

Almighty and everlasting God, which of Thy, &c., *as before.*

The Collects on Good Friday.

Almighty God, we beseech Thee graciously to behold this Thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, Who liveth and reigneth, &c.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy congregation, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord Jesus Christ, Who liveth and reigneth, &c.

Merciful God, Who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, Who liveth and reigneth, &c.[o]

Easter Day.

It is a most solemn festival, as ancient as the glorious

[o] [*The Collect for Easter Even.*— Grant, O Lord, that as we are baptized into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, Who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen. *C.*]

COLLECTS Resurrection of Christ's self, by which it was declared and instituted to be kept holy (saith St. Augustine[p]), and, by virtue of it, all the Sundays of the year besides; being for this cause called by the Apostles the Lord's Day, and by the
Rev. 1. 10. Fathers[q] God's own Easter Day, and both by them and our own Church, the day which the Lord hath made.

That what holy institution soever the other solemnities of the year have received, some from the Apostles, and some from the Fathers of the Church in succeeding ages, we may be sure that this sacred festival was instituted by the divine authority of God and of Christ Himself. In regard whereof, it ought to be no less to us, than it was of old to the Christians all the world over[r], even the feast of all feasts, and the solemnity of all solemnities, the highest and the greatest that we have. "Which venerable festival we have received from our Saviour," saith Constantine[s], "and by which we hold our
1 Cor. 15. 17. hopes of immortality;" (we add) "and without which all that Christ had done for us besides would have done us no good."

It is ever to be remembered, that this holy feast of joy followeth as holy a time of sorrow, that the feast of Easter cometh always after the fast of Lent, and thereby we to learn, that if we will keep this feast aright, if we will rise and reign with Christ, we must suffer with Him first, crucify and kill those sins by repentance which be in us, that we may be renewed by the power of that Spirit which is in Him, and so being raised up to newness of life here, we may be raised up (as this day He was) to the life of glory hereafter.

The Anthems upon Easter Day[t].

Christ rising again from the dead now dieth not: death henceforth hath no power upon Him:

[p] Ep. 119. [Opp. ii. 97.]

[q] Nazianz. Orat. 1. in Pasch. [Opp. i. 673. ed. 1630.] Ps. cxviii. 24, which is one of the proper Lessons for this day appointed.

[r] S. Aug. ep. 118. [Opp. ii. 95.] S. Greg. Naz. ubi supra. [note q.]

[s] Const. in ep. ad om. eccl. apud Euseb. de vit. Const. lib. iii. [cap. 18. edit. Reding. p. 587.]

[t] [In *C.* the following passages stand first:—

Christ our passover is sacrificed for us: therefore let us keep the feast:

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7.

Christ being raised from the dead dieth no more: death hath no more dominion over Him.]

For in that He died, He died but once to put away sin: but in that He liveth, He liveth unto God.

And so likewise count yourselves dead unto sin: but living unto God in Christ Jesus our Lord.

Christ is risen again: the first-fruits of them that slept.

For seeing that by man came death: by man also cometh the resurrection of the dead.

For as by Adam all men do die: so by Christ all men shall be restored to life[u].

The Collect for Easter Day.

Almighty God, Which through Thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put in our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, Who liveth and reigneth, &c.

Monday and Tuesday in Easter Week.

These two holy-days have been very anciently annexed to the feast of Easter, and were the set days of a public and solemn baptizing of many multitudes of people together; which the good Christians then rather chose to administer and to receive at this time, for that by the Sacrament of Baptism the holy resurrection of our Saviour is so lively set forth and commemorated in the Church. This was therefore one reason of their first institution in old time.

Another was (and it is the reason of their present continuance now) for that these two days might be a greater honour to the principal day of Easter itself, whereupon they still attend, and being attendants upon it, have not, as other days, any proper name of their own.

It was the custom both of the ancient Latin and Greek Churches to observe their Easter after this manner. For the

[u] [Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen. *C.*]

COLLECTS Latins[x], St. Augustine is plain, "In tertium diem festi," &c. "Upon the *third day* of our most holy festival." And for the Greeks, St. Gregory Nyssen[y] is clear, who expressly termeth it, "A feast of *three* days."

The Collect for Monday in Easter Week.

Almighty God, Which through Thy &c. [*as upon Easter Day*[z].]

The Collect for Tuesday in Easter Week.

Almighty Father, Which hast given Thine only-begotten Son to die for our sins, and to rise again for our justification, Grant us so to put away the leaven of malice and wickedness, that we may alway serve Thee in pureness of living and truth, through Jesus Christ our Lord. Amen[a].

The first Sunday after Easter.

It was the religious custom of our forefathers to observe the octaves of their high and principal festivals. And this day is the octave, or the eighth day after the feast of Easter. Upon every octave (which after seven days is a return to the first day) the use was to repeat some part of that service and devotion which was performed upon the principal feast itself. And this is the reason that the collect used upon Easter-day is again renewed upon this Sunday.

The Collect for the first Sunday after Easter.

Almighty God, Which through Thy, &c. [*as upon Easter Day*[b].]

[x] S. Aug. de Civit. Dei, lib. xxii. cap. 8. [p. 1490. edit. Par. 1613.]

[y] Hom. 1. in Pasch. [Opp. iii. 312. edit. Par. 1638.]

[z] [... only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen. *C.*]

[a] [Almighty God, Who through Thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen. *C.*]

[b] [Almighty Father, Who hast given Thine only Son to die for our sins, and to rise again for our justification;

The Collect for the second Sunday after Easter.

Almighty God, Which hast given Thine only Son to be unto us both a sacrifice for sin, and also an example of good life; Give us grace that we may alway most thankfully receive that His inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of His most holy life.

The Collect for the third Sunday after Easter.

Almighty God, Which shewest unto all men that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that be admitted into the fellowship of Christ's religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same; through our Lord Jesus Christ.

The Collect for the fourth Sunday after Easter.

Almighty God, Which dost make the minds of all faithful men to be of one will[c]; Grant unto Thy people, that they may love the thing which Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

The Collect for the fifth Sunday after Easter.

Lord, from Whom all good things do come; Grant us Thy humble servants, that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

The Collect for Ascension-Day.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy Only-begotten Son our Lord to have ascended

Grant us so to put away the leaven of malice and wickedness, that we may alway serve Thee in pureness of living and truth; through the merits of the same Thy Son Jesus Christ our Lord. Amen. *C.*]

[c] [O Almighty God, Who alone canst order the unruly wills and affections of sinful men, &c. *C.*]

COLLECTS into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell[d].

The Collect for the Sunday after Ascension-Day.

O God the King of glory, Which hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom of heaven; We beseech Thee, leave us not comfortless; but send us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth, &c.

Whit-Sunday, or the Feast of Pentecost.

This day hold we holy to the Holy Ghost, by Whom all holy days, all holy persons, and all holy things whatsoever are made holy. And we observe it, (as St. Austin saith the old Church did "all the world over[e],") in memory of that day wherein the Holy Spirit of God after a wonderful and
Acts 2. mysterious manner descended upon the persons of the Apostles, for the founding, propagating, preserving, and governing of Christ's Catholic Church unto the end of the world.

We call it Pentecost from the name it had at first, being *fifty* days after Easter; and Whit-Sunday, from that glorious light of heaven, which was then sent down upon the earth; as also for that it was the custom[f] of the ancient Christians to clothe themselves with a white habit upon this and the two
Monday and Tuesday in Whitsun-week. attendant holydays that are hereunto annexed; which they did as well to express the joy they had, and the festivity they held for the visible descent of the Holy Ghost upon the Church at first, as for His mysterious descent now in the
Rubric before Public Baptism. blessed Sacrament of Baptism, which was usually at this festival with great solemnity dispensed, and thereby many multitudes received into the number of God's chosen people.

The Collect for Whit-Sunday.

God, Which as upon this day hast taught the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment

[d] [Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen. *C.*]

[e] Ep. 118. ad Januar. [Opp. ii. 106.]

[f] Cyril in Catech. [p. 12. edit. fol. Par. 1720.]

in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen.

The Collect for Monday and Tuesday in Whitsun-week.

God, Which as upon this day hast[s], &c. [*as upon Whit-Sunday.*]

Trinity Sunday.

Immediately after the descent of God's Holy Spirit upon the Church, ensued the notice of the glorious and incomprehensible Trinity, the Father, Son, and Holy Ghost, which before that time was not so clearly known. This therefore is the order of the Church (and it is excellent to consider), that when, by the revolution of the year, she hath solemnly commemorated all those sacred mysteries which God the Father had of His goodness wrought for her, first by His blessed Son, and then by His blessed Spirit, now she might end and perfect her devotions with a festival of holy service to the whole blessed Trinity.

The Collect for Trinity Sunday.

Almighty and everlasting God, Which hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of Thy Divine Majesty to worship the Unity; We beseech Thee, that through the stedfastness of this faith, we may evermore be defended from all adversity; Which livest and reignest, &c.

The Collect for the first Sunday after Trinity.

God, the strength of all them that trust in Thee, mercifully accept our prayers; and because the weakness of our mortal nature can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments

s [... taught the hearts of Thy faithful people, by the sending to them the light of Thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of Christ Jesus our Saviour, Who liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. Amen. *C.*]

COLLECTS we may please Thee both in will and deed; through Jesus Christ our Lord.

The Collect for the second Sunday after Trinity[h].

Lord, make us to have a perpetual fear and love of Thy holy Name, for Thou never failest to help and govern them, whom Thou dost bring up in Thy stedfast love. Grant this, &c.

The Collect for the third Sunday after Trinity[i].

Lord, we beseech Thee mercifully to hear us; and unto whom Thou hast given an hearty desire to pray, grant that by Thy mighty aid we may be defended; through Jesus Christ our Lord.

The Collect for the fourth Sunday after Trinity.

God, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, heavenly Father, for Jesus Christ's sake, our Lord.

The Collect for the fifth Sunday after Trinity.

Grant, Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy congregation may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord.

The Collect for the sixth Sunday after Trinity.

God, Which hast prepared for them that love Thee such good things as pass all men's understanding; Pour into our hearts such love toward Thee, that we, loving Thee in all

[h] [O Lord, Who never failest to help and govern them whom Thou dost bring up in Thy stedfast fear and love; Keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord. Amen. *C.*]

[i] [. . . grant that we, to whom Thou hast given an hearty desire to pray, may by Thy mighty aid be defended and comforted in all dangers and adversities. *C.*]

things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord, &c.

The Collect for the seventh Sunday after Trinity.

Lord of all power and might, Which art the author and giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord.

The Collect for the eighth Sunday after Trinity[j].

God, Whose providence is never deceived; We humbly beseech Thee that Thou wilt put away from us all hurtful things, and give those things which be profitable for us: through Jesus Christ our Lord.

The Collect for the ninth Sunday after Trinity.

Grant us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, which cannot be without Thee, may by Thee be able to live according to Thy will: through Jesus Christ our Lord.

The Collect for the tenth Sunday after Trinity.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ our Lord.

The Collect for the eleventh Sunday after Trinity.

God, Which declarest Thy almighty power most chiefly in shewing mercy and pity[k]; Give unto us abundantly Thy grace, that we, running to Thy promises, may be made partakers of Thy heavenly treasure; through Jesus Christ our Lord.

[j] [O God, Whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech Thee to put away from us all hurtful things, and to give us. *C.*]

[k] [. . . Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and, *C.*]

COLLECTS

The Collect for the twelfth Sunday after Trinity.

Almighty and everlasting God, Which art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving[l] unto us that that our prayer dare not presume to ask; through Jesus Christ our Lord.

The Collect for the thirteenth Sunday after Trinity.

Almighty and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; Grant, we beseech Thee, that we may so[m] run to Thy heavenly promises, that we fail not finally to attain the same; through Jesus Christ our Lord.

The Collect for the fourteenth Sunday after Trinity.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through Jesus Christ our Lord.

The Collect for the fifteenth Sunday after Trinity.

Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy: and, because the frailty of man without Thee cannot but fall, keep us ever by Thy help[n], and lead us to all things profitable to our salvation; through Jesus Christ our Lord.

The Collect for the sixteenth Sunday after Trinity.

Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy congregation; and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness; through Jesus Christ our Lord.

[l] [. . . us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen. *C.*]

[m] [. . . faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. Amen. *C.*]

[n] [from all things hurtful. *C.*]

The Collect for the seventeenth Sunday after Trinity.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ, &c.

The Collect for the eighteenth Sunday after Trinity.

Lord, we pray Thee, grant Thy people grace to[o] avoid the infections of the devil, and with pure heart and mind to follow Thee the only God; through Jesus Christ our Lord.

The Collect for the nineteenth Sunday after Trinity.

O God, forasmuch as without Thee we are not able to please Thee[p]; Grant that the working of Thy mercy may in all things direct and rule our hearts; through Jesus Christ our Lord.

The Collect for the twentieth Sunday after Trinity.

Almighty and merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may with free hearts accomplish those things that Thou wouldest have done; through Jesus Christ our Lord.

The Collect for the twenty-first Sunday after Trinity.

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord.

The Collect for the twenty-second Sunday after Trinity.

Lord, we beseech Thee to keep Thy household the Church in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord.

[o] [... withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds. *C.*]

[p] [... Mercifully grant, that Thy Holy Spirit. *C.*]

COLLECTS

The Collect for the twenty-third Sunday after Trinity.

God, our refuge and strength, Which art the author of all goodness; Be ready to hear the devout prayers of the Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord.

The Collect for the twenty-fourth Sunday after Trinity.

O Lord, we beseech Thee, assoil Thy people from their offences; that through Thy bountiful goodness we may be delivered from the bonds of all those sins, which by our frailty we have committed; Grant this, &c.[q]

The Collect for the twenty-fifth Sunday after Trinity.

Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded; through Jesus Christ, &c.

Collects proper for other Holydays.

What the religious intention of the Church was at first, and what her meaning is still in the holy observation of these Saints' days that follow, may be seen in the Preface to the Calendar of this book.

Saint Andrew's Day.

Saint Andrew's day beginneth the order of the service for all the other Saints' days of the year. And the reason is, because his Feast ever falleth out to be either next before, or next after that day wherewith the Church hath been used to begin the whole course of her ecclesiastical year, and the order of her other solemn and daily service.

Advent Sunday.

The Collect for Saint Andrew's Day.

Almighty God, Which didst give such grace to Thy holy Apostle Saint Andrew, that he readily obeyed the calling of Thy Son Jesus Christ, and followed Him without delay;

[q] [. . . O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen. *C.*]

Grant unto us all, that we, being called by Thy holy Word, may forthwith give over ourselves obediently to follow Thy holy commandments; through the same Jesus Christ our Lord.

The Collect for Saint Thomas's Day.

Almighty and everliving God, Which for the more confirmation of the faith didst suffer Thy holy Apostle Thomas to be doubtful in Thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in Thy Son Jesus Christ, that our faith in Thy sight [may] never be reproved. Hear us, O Lord, through the same Jesus Christ, to Whom, &c.

The Collect on the Conversion of Saint Paul.

God, Which hast taught all the world through the preaching of thy blessed Apostle Saint Paul; Grant, we beseech Thee, that we, which have his wonderful conversion in remembrance, may follow and fulfil the holy doctrine that he taught; through Jesus Christ our Lord.

The Collect on the Purification of the Blessed Virgin Mary.

Almighty and everlasting God, we humbly beseech Thy Majesty, that, as Thy Only-begotten Son was this day presented in the Temple in the substance of our flesh, so grant that we may be presented unto Thee with pure and clean minds by Jesus Christ our Lord.

The Collect for Saint Matthias's Day.

Almighty God, Which in the place of the traitor Judas didst choose Thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that Thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord.

The Collect for the Annunciation of the Virgin Mary.

We beseech Thee, Lord, pour Thy grace into our hearts; that, as we have known Christ Thy Son's incarnation by the message of an angel, so by His cross and passion we may be

COLLECTS brought unto the glory of His resurrection; through the same Christ our Lord. Amen.

The Collect for Saint Mark's Day.

Almighty God, Which hast instructed Thy holy Church with the heavenly doctrine of the Evangelist Saint Mark; Give us grace, that we be not like children carried away with every blast of vain doctrine, but firmly to be established in the truth of Thy holy Gospel; through Jesus Christ, &c.

The Collect for Saint Philip and Saint James' Day.

Almighty God, Whom truly to know is everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life; as Thou hast taught Saint Philip and other Apostles, through Jesus, &c.

The Collect for Saint Barnabe's Day.

Lord Almighty, Which hast endued Thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Let us not be destitute of Thy manifold gifts, nor yet of grace to use them alway to Thine honour and glory; through, &c.

The Collect for Saint John Baptist's Day.

Almighty God, by Whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour, by preaching of penance; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ, &c.

The Collect for Saint Peter's Day.

Almighty God, Which by Thy Son Jesus Christ hast given to Thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ, &c.

The Collect on Saint James's Day.

Grant, O merciful God, that as Thy Apostle Saint James, leaving his father and all that he had without delay, was obedient unto the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy commandments; through Jesus Christ our Lord.

The Collect for Saint Bartholomew's Day.

O Almighty and everlasting God, Which hast given grace to Thine Apostle Bartholomew truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord.

The Collect for Saint Matthew's Day.

Almighty God, Which by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow Thy said Son Jesus Christ, Who liveth and reigneth, &c.

The Collect on Saint Michael and all Angels.

Everlasting God, Which hast ordained and constituted the services of all Angels and men in a wonderful order; Mercifully grant, that they which alway do Thee service in heaven, may by Thy appointment succour and defend us in earth; through Jesus Christ our Lord.

The Collect for Saint Luke's Day.

Almighty God, Which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soul; May it please thee, by the wholesome medicines of his doctrine to heal all the diseases of our souls: through Thy Son Jesus, &c.

The Collect for Saint Simon and Saint Jude's Day.

Almighty God, Which hast builded Thy congregation upon the foundation of the Apostles and Prophets, Jesus Christ

COLLECTS Himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto Thee; through Jesus Christ our Lord.

All Saints' Day.

The reasons for the solemn observation of this great and general festival are set down in the Preface to the Calendar of this book.

The Collect for All Saints' Day.

Almighty God, Which hast knit together the elect in one communion and fellowship, in the mystical body of Thy Son Jesus Christ our Lord; Grant us grace so to follow Thy holy Saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for them that unfeignedly love Thee; through Jesus, &c.

DEVOUT PRAYERS

THAT MAY BE USED

BEFORE AND AFTER THE RECEIVING

OF

CHRIST'S HOLY SACRAMENT,

HIS BLESSED

BODY AND BLOOD.

PRAYERS

BEFORE THE RECEIVING OF THE BLESSED SACRAMENT.

When we enter into the Church.

I.

Lord, I have loved the habitation of Thine house, and the place where Thine honour dwelleth.

II.

I will wash mine hands in innocency, O Lord : and so will I go to Thine Altar.

When we are prostrate before the Altar.

I.

Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy will's sake they are, and were created.

II.

Blessing, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God for evermore. Amen.

Psalm 51.

1. Have mercy upon me, O God, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.

PRAYERS. 2. Wash me thorowly from my wickedness : and cleanse me from my sin.

3. For I know my faults : and my sin is ever before me.

4. Against Thee only have I sinned, and done this evil in Thy sight : that Thou mightest be justified in Thy saying, and clear when Thou art judged.

5. Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6. But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7. Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

8. Thou shalt make me hear of joy and gladness : that the bones which Thou hast broken may rejoice.

9. Turn Thy face from my sins : and put out all my misdeeds.

10. Make me a clean heart, O God : and renew a right spirit within me.

11. Cast me not away from Thy presence : and take not Thy holy Spirit from me.

12. O give me the comfort of Thy help again : and stablish me with Thy free Spirit[a].

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

At the Consecration.

Vers. I believe; Lord, help my unbelief.

[a] [Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou that art the God of my health : and my tongue shall sing of Thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew Thy praise.

For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt Thou not despise.

O be favourable and gracious unto Sion : build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon Thine altar. *add. C.*]

The Hymn.

A special theme of praise is read,
True living and life-giving bread
Is now to be exhibited:
Within the supper of the Lord,
To twelve disciples at His board
As doubtless was delivered.

What at supper Christ performed
To be done He straitly charged
For His eternal memory:
Guided by His sacred orders,
Heavenly food upon our altars
For our souls we sanctify.

Christians are by faith assured
That by faith Christ is received,
Flesh and blood most precious:
What no duller sense conceiveth,
Firm and grounded faith believeth,
In strange effects not curious.

The Prayer.

I.

Almighty Lord, Who hast of Thine infinite mercy vouchsafed to ordain this dreadful Sacrament for a perpetual memory of that blessed Sacrifice which once Thou madest for us upon the Cross: Grant me with such diligent remembrance, and such due reverence to assist the holy celebration of so heavenly and wonderful a mystery, that I may be made worthy by Thy grace to obtain the virtue and fruits of the same, with all the benefits of Thy precious Death and Passion, even the remission of all my sins, and the fulness of all Thy graces: which I beg for Thy only merits, Who art my only Saviour, God from everlasting, and world without end. Amen.

PRAYERS.

II.

O Lord our heavenly Father, Almighty and everlasting God, regard, we beseech Thee, the devotion of Thy humble servants, who do now celebrate the memorial which Thy Son our Saviour hath commanded to be made in remembrance of His most blessed Passion and Sacrifice: that by the merits and power thereof now represented before Thy divine Majesty, we, and all Thy whole Church may obtain remission of our sins, and be made partakers of all other the benefits of His most precious Death and Passion, together with His mighty resurrection from the earth, and His glorious ascension into heaven, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

III.

Be pleased, O God, to accept of this our bounden duty and service, and command that the prayers and supplications, together with the remembrance of Christ's Passion, which we now offer up unto Thee, may[b] by the ministry of Thy holy Angels be brought up into Thy heavenly Tabernacle; and that Thou, not weighing our own merits, but looking upon the blessed Sacrifice of our Saviour, which was once fully and perfectly made for us all, mayest pardon our offences, and replenish us with Thy grace and heavenly benediction, through the same Jesus Christ our Lord.

Heavenly Aspirations immediately before the receiving of the blessed Sacrament.

I.

I will go unto the Altar of God: even unto the God of my joy and gladness.

II.

I will offer thanksgiving unto my God: and pay my vows unto the Most Highest.

[b] [. . . be received. *C.*]

III.

O Lamb of God That takest away the sins of the world : have mercy upon us.

IV.

O Lamb of God That takest away the sins of the world : grant us Thy peace.

V.

Grant me, gracious Lord, so to eat the Flesh of Thy dear Son, and to drink His Blood, that my sinful body may be made clean by His Body, and my soul washed through His most precious Blood.

At the receiving of the Body.

Lord, I am not worthy that Thou shouldest come under my roof, but speak the word and my soul shall be healed.

Adding with the Priest,

The Body of our Lord Jesus Christ, Which was given for me, preserve my body and soul unto everlasting life.

And answer, Amen.

At the receiving of the Cup.

What reward shall I give unto the Lord for all the benefits that He hath done unto me? I will take the cup of salvation, and call upon the name of the Lord.

Adding with the Priest,

The Blood of our Lord Jesus Christ, Which was shed for me, preserve my body and soul unto everlasting life.

Answering again, Amen.

Thanksgiving after we have received the blessed Sacrament.

I.

Oh, my God, Thou art true and holy! Oh, my soul, thou art blessed and happy!

PRAYERS.

II.

Oh, the depth of the wisdom and knowledge of God! how incomprehensible are His judgments, and His ways past finding out!

III.

Praise the Lord, O my soul, and all that is within me praise His holy Name, Which saveth thy life from destruction, and feedeth thee with the bread of heaven.

IV.

Glory be to God on high, and on earth peace, good-will towards men. We worship Thee, O Lord, and we magnify Thy Name for ever, Who hast vouchsafed to fill our souls with gladness, and to feed us with the heavenly mysteries of Christ's sacred Body and Blood: humbly beseeching Thee that from henceforth we may walk in all good works, and serve Thee in holiness and pureness of living, to the honour of Thy Name. Amen.

Meditations whilst others are communicated.

I.

Happy are those servants whom when their Lord cometh He shall find thus doing.

II.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any one defile the temple of God, him will God destroy.

III.

Behold, thou art made whole: sin no more lest a worse thing happen unto thee.

IV.

The hour cometh, and now it is, when the true worshippers shall worship the Father in spirit and in truth.

V.

Be we followers of God, as dear children, and walk in love even as Christ loved us, and gave Himself an offering and a sacrifice of a sweet savour unto God for us.

At the end of the Communion.

The Doxology.

To the King eternal, the immortal, invisible, and only wise God, be all honour and glory, now and for evermore. Amen.

DIVERS FORMS

OF

DEVOUT AND PENITENT CONFESSIONS

OF

OUR SINS.

DIVERS FORMS

OF

DEVOUT AND PENITENT CONFESSIONS

OF

OUR SINS,

TO BE USED, AS AT OTHER TIMES, SO ESPECIALLY BEFORE THE RECEIVING OF CHRIST'S BLESSED SACRAMENT, ACCORDING TO THE DIRECTION OF THE CHURCH.

Exhortation before the Communion.

☞ If any require comfort and counsel for the quieting of his conscience, let him come to some discreet minister of God's Word, and, opening his grief, receive the benefit of absolution.

☞ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1.9.

The Preparation.

I.

Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit[a], through Jesus Christ. Amen.

[a] [. . that I may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord. Amen.]

CONFESSIONS.

II.

Almighty and everlasting God, Which hatest nothing that Thou hast made, and dost forgive the sins of all them that be penitent; Create and make in me a new and contrite heart, that I, worthily lamenting my sins, and knowledging my wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ. Amen.

The Confession.

I confess, &c., those sins, which, if I would, I cannot hide from Him: my sins of pride and vain-glory, of hatred and envy, of gluttony and wantonness, &c. which I acknowledge, through my fault, even through my own fault, and my most grievous fault, to have committed against His heavenly and awful Majesty. I am an unclean and a sinful creature[b]: I accuse myself of my wicked thoughts and desires that I have had, &c. of my wanton and evil words, that &c. of my naughty and ungodly deeds, that &c. for all which I am truly penitent from the depth of my soul, and am stedfastly resolved to shew forth the fruits of repentance in my future course of life. And therefore, in all lowliness and humility of a broken heart, I beg my pardon, and cry unto God for mercy towards me, a most sinful and unworthy creature; that He Whose nature and property it is to forgive sinners, and ever to have mercy upon them that truly turn unto Him, would vouchsafe of His great pity and goodness, to give me the comfort of absolution, and a perfect remission of all my sins; to strengthen me in all good works, and to bring me unto life everlasting, through Jesus Christ. Amen.

Other Forms of general Confessions.

I.

Almighty and most merciful Father, I have erred and strayed from Thy ways like a lost sheep. I have followed too much the devices and desires of my own heart. I have

[b] Here may the penitent have recourse to the several breaches of God's commandments, specified in the beginning of this book.

offended against Thy holy laws. I have left undone those things which I ought to have done; And I have done those things which I ought not to have done; And there is no health in me. But Thou, O Lord, have mercy upon me, miserable offender. Spare Thou me, O God, which confess my faults. Restore Thou me that am penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake; That I may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

II.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; I knowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against me. I do earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive me all that is past; and grant that I may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy Name, through Jesus Christ our Lord. Amen.

III.

Forgive me my sins, O Lord, forgive me the sins of my youth, and the sins of mine age, the sins of my soul, and the sins of my body, my secret and my whispering sins, my presumptuous and my crying sins, the sins that I have done to please myself, and the sins that I have done to please others. Forgive me my wanton and idle sins. Forgive me my serious and deliberated sins. Forgive me those sins which I know, and those sins which I know not; the sins which I have striven so long to hide from others, that now I have even hid them from my own memory. Forgive them, O Lord, forgive them all, and of Thy great goodness let me be absolved from mine offences.

CONFESSIONS.

A devout manner of preparing ourselves to receive Absolution.

I that am a wretched sinner, here personally appearing and prostrate before the presence of the everlasting God, in remembrance the exceeding mercy of His great having goodness towards me, whom He hath created of nothing, preserved, sustained, and loved, when I was most unworthy of any thing; whom He hath of His incomprehensible clemency so often invited to repentance, and whose conversion and amendment He hath so patiently expected; as also having in memory, that at the day of my Christening I was so happily and holily vowed and dedicated unto my God, to be His child, and to live in His continual service: yet that contrary to the profession which was then made in my name, I have so many and sundry times, so execrably and detestably violated my vows, profaned my sacred promises, and employed my soul to the service of the world, the flesh, and the devil; thereby despising the graces, and contemning the goodness of God's divine Majesty: at length recalling myself, and in all lowly and devout wise here casting my soul and body prostrate before the dreadful throne of His justice, I acknowledge and confess, and I yield myself a most miserable wretched sinner, guilty of that Death and Passion which Christ once suffered for me upon the tormenting cross. But turning myself to the throne of His infinite mercy, and with all my might and force from the very bowels of my heart, detesting the iniquities of my forepast life: I most humbly beg and crave pardon for the same, with an entire absolution from all my sins, even for the precious Death and Passion's sake of my Lord and Saviour: upon Whom, as upon the only foundation of my hope, I repose all my confidence, and unto Whom I promise and confirm again, I avow and solemnly renew the sacred profession of loyal service and fidelity, which was made in my name and in my behalf unto Him at my holy Baptism: renouncing unfeignedly the vanities of this wicked world, the lusts of all sinful flesh, and the suggestions of the devil; and converting myself unto my most gracious and merciful God, I desire, deliberate, purpose, and fully re-

solve to honour Him, serve Him, love Him, and obey Him, now and for ever hereafter. Giving and dedicating unto Him for this end, the powers of my soul, the affections of my heart, and the faculties of my body, to be His faithful, loyal, and obedient servants for ever, without unsaying, revoking, or repenting me of this my holy and sacred promise, or any part thereof. And I most humbly beseech Almighty God, the Father, Son, and Holy Ghost, to confirm me in this constant resolution, and to accept of this my broken and contrite heart, which He hath promised not to despise; entirely desiring His fatherly goodness, that as He hath given me a desire and will to purpose, so He would give me strength and grace to perform all holy actions, thorow Jesus Christ.

The Prayer.

O God, Whose nature and property is ever to have mercy and to forgive, That hast compassion upon all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should turn from sin, and be saved; Mercifully hear the devout and lowly prayers of Thy servant, and spare all those which confess their sins unto Thee, that they whose consciences by sin are accused, by Thy merciful and gracious pardon may be absolved, through Jesus Christ our Lord. Amen.

After Absolution.

Blessed is he whose unrighteousness is forgiven, and whose sin is covered. Blessed is the man unto whom the Lord imputeth no sin.

PRAYERS

FOR

THE KING AND QUEEN.

PRAYERS

FOR

THE KING AND QUEEN.

ı Father, Which art in heaven, Hallowed be Thy Name.
ingdom come. Thy will be done in earth, As it is in
ı. Give us this day our daily bread. And forgive us
ɜspasses, As we forgive them that trespass against us.
ɜad us not into temptation: But deliver us from evil[a]:

ȝ. O God, make speed to save me.
ɔ. O Lord, make haste to help me.
ry be to the Father, and to the Son: and to the Holy
;
it was in the beginning, is now, and ever shall be:
without end. Amen.
luiah. Praise the Lord.

The Hymn.

Great God of kings,
  Whose gracious hand hath led
  Our sacred sovereign['s] head
Unto the throne
  From whence our bliss is bred;
Oh, send Thine Angels
  To his blessed side,
  And bid them there abide,
To be at once
  His guardian and his guide.

ır Thine is the kingdom, The power, and the glory, For ever and
]

Dear be his life;
All glorious be his days;
And, prospering all his ways,
Late add Thy last crown
To his peace and praise.
And when he hath
Outlived the world's long date,
Let Thy last change translate
His earthly throne
To Thy celestial state.

Amen.

The Antiphona.

Behold, O God, our defender, and look upon the face of Thine anointed.

PSALM 21.

1. The king shall reign in Thy strength, O Lord : exceeding glad shall he be of Thy salvation.

2. Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3. For Thou hast prevented him with the blessings of goodness : and hast set a crown of pure gold upon his head.

4. He shall ask life of Thee, and Thou shalt give him a long life : even for ever and ever.

5. His honour is great in Thy salvation : glory and great worship shalt Thou lay upon him.

6. For Thou shalt give him everlasting felicity : and make him glad with the joy of Thy countenance.

7. And why? because the king putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

PSALM 61.

1. Hear my prayer, O God : Give ear unto my calling.

2. Thou shalt grant the king a long life : that his years may endure throughout all generations.

3. He shall dwell before God for ever : O prepare Thy loving mercy and faithfulness, that they may preserve him.

4. So will I always sing praises unto Thy Name : that I may daily perform my vows.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

PSALM 89.

1. Thou hast made a covenant, O Lord, with Thy chosen : and with Thy holy oil Thou hast anointed him.

2. Let Thy hand hold him fast : and Thy arm strengthen him.

3. Let not the enemy be able to do him violence : and let not the son of wickedness hurt him.

4. Smite down his foes before his face : and plague them that hate him.

5. Let Thy truth also and Thy mercy be with him : and in Thy Name let his horn be exalted.

6. Let him say, Thou art his Father, his God, and his strong salvation.

7. Let Thy mercy be kept for him evermore : and let Thy covenant stand fast with him.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Antiphona.

Behold, O God, our defender, and look upon the face of Thine anointed.

The Lesson.

1 TIM. ii. 1.

I will, therefore, that prayers and supplications, with giving of thanks, be made for all men: for kings, and for all that are in authority, that we may live a quiet and a peaceable life

PRAYERS. in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.

Vers. O Lord, save the king.

Resp. And mercifully hear us when we call upon Thee.

The Prayers.

I.

Almighty God, Whose kingdom is everlasting, and power infinite; Have mercy upon the whole congregation; and so rule the heart of Thy chosen servant CHARLES, our king and governor, that he (knowing Whose minister he is) may above all things seek Thy honour and glory: and that we his subjects (duly considering Whose authority he hath), may faithfully serve, honour, and humbly obey him, in Thee and for Thee, according to Thy blessed word and ordinance; through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

II.

Almighty and everlasting God, we are taught by Thy holy Word, that the hearts of kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of CHARLES Thy servant, our king and governor, that in all his thoughts, words, and works, he may ever seek Thy honour and glory, and study to preserve Thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for Thy dear Son's sake, Jesu Christ our Lord. Amen.

III.

We beseech Thee, O Lord, to save and defend all Christian kings, princes, and governors, and specially Thy servant CHARLES our king; that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice to the punishment of

wickedness and vice, and to the maintenance of God's true religion and virtue. Amen.

IV.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of princes, Which dost from Thy throne behold all the dwellers upon earth; Most heartily we beseech Thee with Thy favour to behold our most gracious sovereign lord, king CHARLES; and so replenish him with the grace of Thy Holy Spirit, that he may alway incline to Thy will, and walk in Thy way; Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies: and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

V.

O Almighty and everlasting God, Creator and Lord of all things, give ear, we beseech Thee, unto our humble prayers, and multiply Thy blessings upon Thy servant our sovereign, king CHARLES, whom in all lowly devotion we commend unto Thy high Majesty: that, being[b] strengthened with the faith of Abraham, endued with the mildness of Moses, armed with the magnanimity of Joshua, exalted with the humility of David, beautified with the wisdom of Solomon, and replenished with the goodness and holiness of them all, he may walk uprightly before Thee, in the way of righteousness; and, like a mighty king, may be powerful over his enemies, governing his people with equity, and preserving Thy Church with truth and peace, through Jesus Christ our Lord. Amen. Ex libro regali.

VI.

God, the unspeakable Author of the world, Creator of men, Governor of empires, and establisher of all kingdoms, Who out of the loins of our father Abraham didst choose a King, that became the Saviour of all kings and nations of the earth; bless, we beseech Thee, Thy faithful servant, and Lib. Reg.

[b] [. . . that he, being, *Orig. edit.*]

[illegible] our great [illegible] with the richest [illegible] of Thy grace. [illegible] in the throne of his [illegible] visit him as [illegible] in the battle, [illegible] in the temple. Let the [illegible] upon his head, and give [illegible] Solomon. Be unto him [illegible] of his enemies, and a [illegible] of adversity. Let his [illegible] many. Let peace, and [illegible] and truth, and all Christian [illegible] his people serve him with [illegible] serve Thee here on earth, [illegible] everlastingly reign with Thee in heaven, thorow Jesus Christ our Lord. Amen.

VI.

Lib. Reg. Look down, Almighty God, with Thy favourable countenance upon Thine anointed, and our glorious king. Bless him as Thou didst bless Abraham, Isaac, and Jacob, and pour upon him the fulness of Thy mercy and grace. Give unto him of the dew of heaven, and of the fatness of the earth, abundance of corn, and wine, and oil, and plenty of all things long to continue; that in his time there may be health in our country, and peace throughout all his kingdoms; that the glory of his royal court may shine forth far and near in the eyes of all nations, even through Him Who is the King of kings, and Lord of all things, our Saviour Jesus Christ. Amen.

VII.

Lib. Reg. Grant we beseech Thee, Almighty God, that our sovereign lord the king may be a most mighty protector of his people, and a religious defender of Thy sacred faith, a bountiful comforter of Thy holy Church, a glorious triumpher over all his enemies, a gracious governor unto all his subjects, and a happy father of many children, to rule this nation by succession in all ages, thorow Jesus Christ our Lord. Amen.

Prayers for the Queen.

I.

Almighty God, the fountain of all mercy, we humbly beseech Thee to pour down the riches of Thine abundant goodness upon the head of Thine handmaid, our most gracious queen MARY, that she, being continually beautified with the royal ornaments of Thy heavenly grace, may be holy and devout as Esther, loving to the king as Rachel, fruitful as Leah, wise as Rebecca, faithful and obedient as Sarah; and with long life and glory continuing in her high and princely estate here, she may at last be brought to the great happiness of Thine everlasting estate hereafter, through Jesus Christ our Lord. Amen.

II.

Almighty God, our heavenly Father, we be taught by Thy holy Word, that the bringing forth of children and the fruitfulness of the womb is in Thy rule and governance, an heritage and blessing that cometh from the Lord: we humbly beseech Thee so to dispose, comfort, and bless Thine humble handmaid, our most gracious queen MARY, that she may grow up as a fruitful vine upon the walls of the king's house, and become a joyful mother of many children, to the joy and welfare of this kingdom, and to the glory of Thy holy Name, through Jesus Christ our Lord. Amen.

III.

O God, from Whom all good graces do proceed, we beseech Thee to multiply upon Thy devoted handmaid, our gracious queen, the manifold gifts of Thy holy Spirit, the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength, the Spirit of knowledge and true godliness, and fulfil her, O Lord, with the Spirit of Thy holy fear, for Jesus Christ His sake. Amen.

IV.

Almighty God, bless her with the blessings of heaven above, and the blessings of the earth beneath. Let peace

PRAYERS. and plenty dwell about her, let holiness and honour be her guard, and let all the fulness of Thy blessings be upon her, through Jesus Christ our Lord. Amen.

A Prayer for the Prince Palatine, with the Lady Elizabeth, &c.

Almighty God, the fountain of all goodness, hear our humble supplications which we make unto Thee for Thy blessings and favours upon Frederic Prince Elector Palatine, and the Lady Elizabeth his wife, with their princely issue: Endue them with Thy Holy Spirit; enrich them with Thy heavenly grace; prosper them with all happiness; and bring them to Thine everlasting kingdom: through Jesus Christ our Lord. Amen.

The Lord's Name be praised.

PRAYERS

FOR THE

FOUR EMBER WEEKS.

PRAYERS

FOR THE

FOUR EMBER WEEKS.

AMONG all the set Fasts of the year, Lent hath the first, and these Ember days the second place: days of devotion and fasting, which were instituted of old, and observed at the four seasons of the year, as for many others, so chiefly for these reasons[a]. First, That Christians in these religious duties towards God might let the world know they were as devout and forward as formerly the Jews had been, whose custom it was to observe four several and solemn times of fast in the year; though for other ends and upon other occasions than now the use of the Church is to do. 2. For that these times are as the first fruits of every season, which we rightly dedicate to the service and the honour of God. 3.[b] That by beginning these several parts of the year with an holy, righteous, and sober life, we might the better learn how to spend the remainder of every season accordingly. 4. That we might obtain the continuance of God's favour towards us for the fruits of the earth, which at these times are for the most part either sown, or sprung up, or coming to their ripeness, or gathered into the barn. 5. That we might recall, bewail, and repent us the more seriously of those sins which all the season before we have, through our frailty and wilfulness, committed. 6. That our bodies might, by the imploring of God's mercies, be freed from those common distemperatures

[a] Leo de jejun. decimi mensis, Serm. 4. [Bibl. Patr., tom. v. p. ii. p. 797. edit. fol. Colon. 1618.] S. Hieron. in Zach. viii. [Opp. v. 252. edit. 1579.] Gratian. dist. 76. c. jejun. [fol. 124. b. edit. Paris. 1531.]

[b] Leo de jejun. sept. mens. Serm. 9. [Bibl. Patr., tom. v. p. ii. p. 865. edit. fol. Colon. 1618.]

PRAYERS. which usually these four seasons of the year, through the predominant humours then reigning, do bring along with them. 7. And, lastly, for that at these times it was the ordinary custom of the Church[c], and it is so still, by the im-
Luke 6. 12. position of her Bishops' hands, to give holy and sacred Orders;
Acts 13. 3. which Orders were ever given as well by Christ and His Apostles, as their successors, with solemn prayer and fasting beforehand.

Vers. Our help standeth in the Name of the Lord.

Resp. Who hath made heaven and earth.

Vers. Blessed be the Name of the Lord.

Resp. From henceforth, world without end. Amen.

THE PSALMS.

Psalm 119.

Beati immaculati.

1. Blessed are those that are undefiled in the way: and walk in the law of the Lord.

2. Blessed are they that keep His testimonies: and seek Him with their whole heart.

3. For they which do no wickedness: walk in His ways.

4. Thou hast charged: that we shall diligently keep Thy commandments.

5. O that my ways were made so direct: that I might keep Thy statutes!

6. So shall I not be confounded: while I have respect unto all Thy commandments.

7. I will thank Thee with an unfeigned heart: when I shall have learned the judgments of Thy righteousness.

8. I will keep Thy ceremonies: O forsake me not utterly.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Legem pone.

1. Teach me, O Lord, the way of Thy statutes: and I shall keep it unto the end.

[c] Const. and Canons, cap. 31. [ap. Sparrow, p. 284.]

2. Give me understanding, and I shall keep Thy law : yea, I shall keep it with my whole heart.

3. Make me to go in the path of Thy commandments : for therein is my desire.

4. Incline my heart unto Thy testimonies : and not to covetousness.

5. O turn away mine eyes, lest they behold vanity : and quicken Thou me in Thy way.

6. O stablish Thy word in Thy servant : that I may fear Thee.

7. Take away the rebuke that I am afraid of : for Thy judgments are good.

8. Behold, my delight is in Thy commandments : O quicken me in Thy righteousness.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Appropinquet.

1. Let my complaint come before Thee, O Lord : give me understanding, according to Thy word.

2. Let my supplication come before Thee : deliver me, according to Thy word.

3. My lips shall speak of Thy praise : when Thou hast taught me Thy statutes.

4. Yea, my tongue shall sing of Thy word : for all Thy commandments are righteous.

5. Let Thine hand help me ; for I have chosen Thy commandments.

6. I have longed for Thy saving health, O Lord : and in Thy law is my delight.

7. O let my soul live, and it shall praise Thee : and Thy judgments shall help me.

8. I have gone astray like a sheep that is lost : O seek Thy servant, for I do not forget Thy commandments.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

PRAYERS.

After these Psalms the Litany may be said.

O God, the Father of heaven : have, &c. [*As before.*]

THE PRAYERS COMMON TO ALL THE EMBER DAYS, DISPOSED ACCORDING TO THE SEVEN REASONS BEFORE SPECIFIED.

I.

For God's acceptance of our Humiliation.

Almighty God, Who didst command Thy people Israel to afflict their souls before Thee on the day of atonement, and by Whose divine inspiration the succeeding ages of that Church appointed other set times of public fasting and humiliation; Grant, we beseech Thee, that as our knowledge of Thee, and of Thy truth, far exceeds theirs, so in this, and all other duties of religion, our righteousness may exceed their righteousness, that men seeing our good works, may glorify Thee our heavenly Father, through Jesus Christ Thy Son our Saviour. Amen.

II.

For consecrating the beginning of every Season unto God.

Almighty God, from Whom we have the beginning and continuance of our life; Grant, we beseech Thee, that we Thy humble servants may so consecrate unto Thy Divine Majesty the first fruits of this time and season of the year, that the good purposes which Thou puttest into our hearts may have full effect in our lives, to Thy glory, and our souls' health, through Jesus Christ our Lord. Amen.

III.

For grace to spend the whole Season aright.

Almighty God, our heavenly Father, we most humbly beseech Thee, that we Thy servants, who do begin this time and season of the year with fasting and sober living, may find thereby such ghostly strength and comfort, that we may be the more able and willing to spend both the remainder of this season and the rest of our days accordingly, using this world as it becometh those who are pilgrims and strangers here, and do look for an abiding city in the heavens, through the merits of Jesus Christ our Saviour. Amen.

IV.

For the fruits of the Earth.

Almighty God, Lord of heaven and earth, in Whom we live, move, and have our being, Who doest good unto all men, making Thy sun to rise on the evil and on the good, and sending rain on the just and on the unjust; Favourably behold us Thy people, who do call upon Thy Name, and send us Thy blessing from heaven, in giving us fruitful seasons, and filling our hearts with food and gladness; that both our hearts and mouths may be continually filled with Thy praises, giving thanks to Thee in Thy holy Church, through Jesus Christ our Lord. Amen.

V.

For pardon of Sins past.

Almighty and most merciful Father, Who for our many and grievous sins, those especially which we have committed against Thee, since the last solemn time of our humiliation and repentance, mightest most justly have cut us off in the midst of our days; but in the multitude of Thy mercies hast hitherto spared us; Accept, we most heartily beseech Thee, our unfeigned sorrow for all our former transgressions, and grant that we may never so presume of Thy mercy, as to despise the riches of Thy goodness, but that Thy forbearance and long-suffering may lead us to repentance, and amendment of our sinful lives, to Thy honour and glory, and our final acquittance and absolution at the last day, through Jesus Christ our Lord. Amen.

VI.

For the health of our bodies.

O God the Father of Lights, from Whom cometh down every good and perfect gift; Mercifully look upon our frailty and infirmity, and grant us such health of body as Thou knowest to be needful for us; that both in our bodies and souls we may evermore serve Thee with all our strength and might, through Jesus Christ our Lord. Amen.

VII.

For the ordination of Priests and Deacons.

Almighty God, our heavenly Father, Who hast purchased to Thyself an universal Church by the precious Blood of Thy dear Son; Mercifully look upon Thy whole congregation, and at this time so rule and govern the hearts and minds of Thy servants the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit men to serve Thee in the sacred Ministry of Thy Church. And to those that shall be ordained to that holy function give Thy grace and heavenly benediction; that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men; grant this, O Lord, for His sake, Who is the great Shepherd and Bishop of our souls, Jesus Christ our Lord. Amen.

THE PRAYERS PROPER TO THE FOUR SEVERAL EMBER WEEKS.

I.

In the time of Advent.

Grant, we most humbly beseech Thee, O heavenly Father, that with holy Simeon and Anna, and all Thy devout servants, who waited for the consolation of Israel, we may at this time so serve Thee with fasting and prayer, that by the celebration of the advent and birth of our blessed Redeemer, we may with them be filled with true joy and consolation, through the same Jesus Christ our Lord. Amen.

II.

For the Ember Week in Lent.

O Lord Jesus Christ, the Son of God, and Saviour of the world, Who didst foretel to Thine Apostles, that at the time of Thy sufferings, they should weep and lament, while the world rejoiced, and that they should be sorrowful, but their sorrow should be turned into joy; Grant that during this time wherein Thou didst suffer, and wast afflicted with extreme sorrow and anguish for the sins of the whole world, we Thy

nworthy servants may so weep and lament, and be sorrowful or our sins, the cause of all those Thy sorrows and sufferings, hat on the day of Thy triumphant resurrection, we may re-oice with that joy, which no man can take from us. Grant his, O blessed Lord and Saviour, Who didst die for our sins, nd rise again for our justification, and now livest and reignest ith the Father, in the unity of the Holy Ghost, world with-ut end. Amen.

III.

For the Ember Week after Pentecost.

O Lord Jesus Christ, the Eternal Son of the Eternal Father, Who at the time of Thy glorious ascension didst command Thine Apostles to tarry in Jerusalem, until they were endued with power from on high; and when, in obedience to this Thy commandment, they had there continued with one accord in prayer and supplication, didst, according to Thy promise, send down upon them the Holy Ghost the Comforter; Grant, we beseech Thee, that we Thy most humble servants, abiding in the unity of Thy Holy Catholic Church, the Mother of us all, and continually serving Thee as Thou hast commanded, may be evermore replenished with the heavenly grace of the Holy Ghost, through Thy precious merits and most powerful intercession, Who livest and reignest with the Father in the unity of the same Spirit, ever world without end. Amen.

IV.

For the Ember Week in September.

Almighty God, Who givest to all life, and breath, and all things; and bringest forth food out of the earth for the use of man; Keep us ever in mind, that this world, with all the glory of it, fadeth, and the fashion thereof passeth away; and grant that we may so use the fruits of the ground which Thou hast now given us, and all other Thy temporal blessings wherewith Thou crownest the year, as we abuse them not to the satisfying of our wanton and inordinate appetites; but may evermore serve Thee in Christian temperance and so-

PRAYERS. briety, as it becometh those who, living on earth, have their conversation in heaven, that at the last we may be admitted into Thy heavenly kingdom, where we shall never hunger or thirst again, being satisfied with the plenteousness of Thy house, and filled with the abundance of Thy pleasures for evermore. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

Assist me mercifully, O Lord, in these my supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help, through Christ our Lord. Amen.

PRAYERS

FOR

THE SICK.

PRAYERS

FOR

THE SICK.

Our Father, Which art in heaven, Hallowed be Thy, &c.
Vers. Our help standeth in the Name of the Lord.
Resp. Which hath made heaven and earth.
Vers. Blessed be the Name of the Lord.
Resp. Henceforth, world without end. Amen.
Glory be to the Father, &c.
As it was in the beginning, &c.

The Antiphona.

Blessed are they whom Thou chastenest, O Lord, and teachest them in Thy law.

Psalm 25.

Unto Thee, O Lord, do I lift up my soul, &c. [*As before.*]

Psalm 27.

1. Hearken unto my voice, O Lord, when I cry unto Thee : have mercy upon me, and hear me.

2. O hide not Thy face from me : nor cast Thy servant away in displeasure.

3. Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

4. I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

5. O tarry thou the Lord's leisure : be strong, and He shall comfort thine heart, and put thou thy trust in the Lord.

Glory be to the Father, &c.
As it was in the beginning, &c.

PRAYERS

Psalms 31 and 34.

1. In Thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in Thy righteousness.

2. Bow down Thine ear unto me : make haste to deliver me.

3. And be Thou my strong rock, and the house of my defence : that Thou mayest save me.

4. My time is in Thy hand : deliver me from the hand of mine enemies.

5. Shew Thy servant the light of Thy countenance : and save me for Thy mercy's sake.

6. The eyes of the Lord are over the righteous : and His ears are open unto their prayers.

7. The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

8. The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

9. Great are the troubles of the righteous : but the Lord delivereth him out of all.

10. The Lord delivereth the souls of His servants : and all they that put their trust in Him shall not be destitute.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Antiphona.

Blessed are they whom Thou chastenest, O Lord, and teachest them in Thy law.

The Seven Penitential Psalms.

Remember not, Lord, our offences, nor the offences of our forefathers, &c. [*As before.*]

The Litany.

O God the Father of heaven : have mercy, &c. [*As before.*]

The Confession.

I confess unto Almighty God, &c. [*As before.*]

An humble protestation of free forgiveness to others.

I do further most humbly desire all and every one whom I have offended, that they would vouchsafe to forgive me. And I do freely and heartily forgive all the world, wherein soever any one hath offended me, or done me any manner of injury whatsoever; even as I desire to be forgiven of God, and to be absolved from my sins for the merits of my blessed Redeemer. Amen.

The Creed.

I believe in God the Father Almighty, &c.

After the Creed.

In this faith, which I do unfeignedly and wholly believe as a true member of Christ's Catholic Church, do I purpose to finish my life: and if aught shall happen by the violence of my sickness, or the suggestions of my ghostly enemies, whereby I shall come to think, say, or do any thing contrary to this holy faith and purpose, I do here revoke it beforehand, and protest from my soul, even before Christ and His holy Angels, that I give no consent thereunto; giving most humble and hearty thanks unto my loving Creator and Redeemer, that by the wonderful goodness of His bounty, He hath vouchsafed to bring me to the knowledge of this faith in Him, which, with my soul and body, I commend into His most holy and merciful hands, now and at the hour of my death. Amen.

The Prayers.

Lord, have mercy upon me.
Christ, have mercy upon me.
Lord, have mercy upon me.
Our Father, Which art in heaven, Hallowed, &c.
Vers. O Lord, save Thy servant.
Resp. Which putteth his (or her) trust in Thee.
Vers. Send me help from Thy holy place;
Resp. And evermore mightily defend me.
Vers. Let the enemy have no advantage over me.
Resp. Nor the wicked one approach to hurt me.

PRAYERS. *Vers.* Be unto me, O Lord, a strong tower.
Resp. From the face of mine enemies.
Vers. O Lord, hear my prayer.
Resp. And let my cry come unto Thee.

I.

God, Who declarest Thy almighty power most chiefly in shewing mercy and pity; of Thy goodness and favour vouchsafe to hear these my humble and devout prayers, that being now justly punished for mine offences, I may be mercifully delivered by Thy abundant pity, for the merits of Jesus Christ our Lord. Amen.

II.

O God, Who seest that I put not my trust in any thing which I can do; Mercifully grant, that by Thy power I may be delivered from all adversity, and be healed both in body and soul; through Jesus Christ our Lord. Amen.

III.

O Lord, look down from heaven, behold, visit, and relieve me Thy sick servant. Look upon me with the eyes of Thy mercy, give me comfort and sure confidence in Thee, defend me from the danger of my deadly enemy, and keep me in perpetual peace and safety; through Jesus Christ our Lord. Amen.

IV.

Hear me, Almighty and most merciful God and Saviour; extend Thine accustomed goodness to me Thy humble servant who am now grieved with sickness. Visit me, O Lord, as Thou didst visit Peter's wife's mother, and the captain's servant, so visit and restore unto me my former health (if it be Thy blessed will)[a]; or else, give me grace so to take Thy visitation, that, after this painful life is ended, I may dwell with Thee in life everlasting. Amen.

[a] [Sanctify, I beseech Thee, this Thy fatherly correction to me; that the sense of my weakness may add strength to my faith, and seriousness to my repentance; That, if it shall be Thy good pleasure to restore me to my former health, I may lead the residue of my life in Thy fear, and to Thy glory. *C.*]

V.

O sweet Jesus, I desire neither life, nor death, but Thy most holy will; Thou art the thing, O Lord, that I look for; be it unto me according to Thy good pleasure. If it be Thy will to have me die, receive my soul; and grant that in Thee, and with Thee, I may receive everlasting rest. If it be Thy will to have me live any longer upon earth, give me grace to amend the rest of my life, and with good works to glorify Thy holy Name, Who with the Father and the Holy Ghost livest and reignest ever one God, world without end.

VI.

O God, Whose nature and property is ever to have mercy and to forgive, receive my humble petitions; and though I be tied and bound with the chain of my sins, yet let the pitifulness of Thy great mercy loose me; for the honour of Jesus Christ's sake our only Mediator and Advocate. Amen.

The Blessing.

The Almighty Lord, Who is a most strong tower to them that put their trust in Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore my defence; and make me know and feel, that there is no other Name under heaven given to man, in whom, and through whom, I may receive health or salvation, but only the Name of our Lord Jesus Christ. Amen.

PRAYERS AT THE HOUR OF DEATH.

Our Father, Which art in heaven, Hallowed be Thy, &c.

Vers. O Lord, save Thy servant.

Resp. Which putteth his (or her) trust in Thee.

PSALMS 13 and 16.

1. Consider, and hear me, O Lord my God; lighten mine eyes, that I sleep not in death: lest mine enemy say, I have prevailed against him.

2. My trust is in Thy mercy: and my heart shall be joyful in Thy salvation.

3. All my delight is upon the saints: and upon such as excel in virtue.

PSALTER

4. The Lord Himself is the portion of mine inheritance, and of my cup: yea, I have a goodly heritage.

5. I have set God before mine eyes: for He is on my right hand, and therefore I shall not fall.

6. Wherefore my heart was glad, and my glory rejoiced: my flesh also shall rest in hope.

7. For why? Thou shalt not leave my soul in hell, neither shalt Thou suffer me to see corruption.

8. Thou shalt shew me the path of life; in Thy presence is the fulness of joy: and at Thy right hand there is pleasure for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 23.

1. The Lord is my shepherd: therefore can I lack nothing.

2. He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3. He shall convert my soul: and bring me forth in the paths of righteousness, for His Name's sake.

4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me: Thy rod and Thy staff do comfort me.

5. Thy loving-kindness and mercy shall follow me: and I will dwell in the house of the Lord for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalms 38 and 39.

1. Put me not to rebuke, O Lord, in Thine anger: neither chasten me in Thy heavy displeasure.

2. For Thine arrows stick fast in me: and Thy hand presseth me sore.

3. There is no health in my flesh, because of Thy displeasure: neither is there any rest in my bones, by reason of my sin.

4. For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

5. My wounds stink, and are corrupt : through my foolshness.

6. I am brought into so great trouble and misery : that I go mourning all the day long.

7. My loins are filled with a sore disease : and there is no whole part in my body.

8. I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9. Lord, Thou knowest all my life : and my groaning is not hid from Thee.

10. Forsake me not, O Lord my God : be not Thou far from me.

11. Lord, let me know mine end, and the number of my days : for Thou hast made them as a span long, and verily every man living is altogether vanity.

12. For man walketh in a vain shadow, he disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

13. And now, Lord, what is my hope : truly my hope is even in Thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm 102.

1. Hear my prayer, O Lord : and let my cry come unto Thee.

2. Hide not Thy face from me in the time of trouble : incline Thine ears unto me when I call; O hear me, and that right soon.

3. For my days are consumed away like smoke : and my ones are burnt up as it were a firebrand.

4. My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5. For the voice of my groaning : my bones will scarce leave to my flesh.

6. My days are gone like a shadow : and I am withered ke grass.

7. O Lord, let it be Thy pleasure to deliver me : make aste, O Lord, to help me.

PRAYERS. 8. Thou art my helper and Redeemer : make no long tarrying, O my God.

Glory be to the Father, &c.

As it was in the beginning, &c.

Job 14.

Man that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth away like a shadow, and never continueth in one stay.

Vers. O Lord, hear our prayer.

Resp. And let our cry come unto Thee.

The Litany.

O God the Father, of heaven : have mercy upon us miserable sinners, and upon the soul of this Thy servant.

O God the Father, &c.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners, and upon the soul of this Thy servant.

O God the Son, &c.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners, and upon the soul of this Thy servant.

O God the Holy Ghost, &c.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners, and upon the soul of this Thy servant.

O holy, blessed, and glorious Trinity, &c.

Remember not, Lord, our iniquities, nor the iniquities of our forefathers, neither take Thou vengeance of our sins: spare us good Lord, and spare this Thy servant, whom Thou hast redeemed with Thy most precious Blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from the crafts and assaults of the devil,

Good Lord, deliver him (or *her*).

From Thy wrath, and from everlasting damnation,

Good Lord, deliver, &c.

From the fear of death, from the burden of his (*or* her) sins, and from the power of hell,

Good Lord, deliver, &c.

By the multitude of Thy mercies, and by Thy goodness which hath been ever of old,

Good Lord, deliver, &c.

By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,

Good Lord, deliver, &c.

By Thine Agony and bloody Sweat; by Thy Cross and Passion,

Good Lord, deliver, &c.

By Thy precious Death and Burial; by Thy glorious triumph over death and hell[b],

Good Lord, deliver, &c.

By Thy most wonderful Resurrection and Ascension; and by the miraculous coming down of the Holy Ghost,

Good Lord, deliver, &c.

In this time of his (*or* her) tribulation; in this hour of death, and in the day of judgment,

Good Lord, deliver, &c.

We sinners do beseech Thee to hear us, O Lord God; that it may please Thee to deliver the soul of this Thy servant from the power of his (*or* her) enemies;

We beseech Thee to hear us, good Lord.

That *he* may evermore have a sure affiance and trust in Thy mercy;

We beseech, &c.

That it may please Thee to be *his* defender and keeper, giving *him* the victory over death, hell, and sin;

We beseech, &c.

That it may please Thee to succour, help, and comfort *him* in this *his* danger, necessity, and tribulation;

We beseech, &c.

That it may please Thee of Thy goodness to forgive *him* all *his* offences;

We beseech, &c.

[b] [Resurrection and Ascension; and by the miraculous coming down of the Holy Ghost. *C.*]

PRAYERS. That it may please Thee to assuage his pain, and to give *him* a quiet and joyful departure;

We beseech, &c.

That it may please Thee to guard *him* with Thy holy Angels, and to take *him* unto Thy favour, through the merits of Christ our Saviour;

We beseech, &c.

That it may please Thee to shew *him* the path of everlasting life, and the fulness of joy at Thy right hand, where there is pleasure for evermore;

We beseech, &c.

Son of God: we beseech Thee to hear us.

Son of God: we beseech Thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant (him) Thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon (him).

O Christ, hear us.

O Christ, &c.

Lord, have mercy upon (*him*).

Christ, have, &c.

Lord, have mercy upon (*him*).

The peace of God the Father, the Son, and the Holy Ghost, be with *him* evermore.

The manner of commending the soul into the hands of God, at the very point of time when it is departing from the body.

We brought nothing into this world, neither may we carry anything out of this world. The Lord giveth, and the Lord taketh away. Even as the Lord pleaseth, so cometh every thing to pass. Blessed be the Name of the Lord.

Into Thy merciful hands, O Lord, we commend the soul of this Thy servant, now departing from the body: acknowledge, we meekly beseech Thee, a work of Thine own hands, a sheep of Thine own fold, a lamb of Thine own flock, a sinner of Thine own redeeming. Receive *him* into the blessed arms of Thy unspeakable mercy, into the sacred rest of everlasting peace, and into the glorious estate of Thy chosen saints in heaven.

God the Father, Who hath created thee, God the Son, Who hath redeemed thee, God the Holy Ghost, Who hath infused His grace into thee, be now and evermore thy defence, assist thee in this thy last trial, and bring thee into the way of everlasting life. Amen.

Christ, That redeemed thee with His Agony and bloody Death, have mercy upon thee and strengthen thee in this agony of death. Amen.

Christ Jesus, That rose the third day from death, raise up thy body again in the resurrection of the just. Amen.

Christ, That ascended into heaven, and now sitteth at the right hand of God, bring thee unto the place of eternal happiness and joy. Amen.

God the Father preserve and keep thee. God the Son assist and strengthen thee. God the Holy Ghost defend and aid thee. God the Holy Trinity be ever with thee, that thy death may be precious in the sight of the Lord, with Whom thou shalt live for evermore. Amen.

Then let be said plainly, distinctly, and with some pauses, these ejaculatory Meditations and Prayers.

Go to thy rest, O my soul, for the Lord hath upholden thee.

From death to life: from sorrow to joy: from a vale of misery to a paradise of mercy.

I know that my Redeemer liveth, and that I shall be raised again in the last day.

I shall walk before the Lord in the land of the living.

In Thee, O Lord, have I trusted: let me never be confounded.

Make me to be numbered with Thy saints: in glory everlasting.

Into Thy hands I commend my spirit: for Thou hast redeemed me, O Lord, Thou God of truth.

I am poor and needy: but the Lord careth for me.

I desire to be dissolved, and to be with Christ.

Thou art my helper and Redeemer: make no long tarrying, O my God.

Come, Lord Jesu, come quickly.

PRAYERS O Lord, let it be Thy pleasure to deliver me: make haste O Lord to help me.

Lord Jesus, receive my spirit.

And these[c] to be repeated until the soul be departed.

Then,

O Thou Lamb of God, that takest away the sins of the world, grant *him* Thy peace.

O Lord, with Whom do live the spirits of them that die; and by Whom the souls of Thy servants, after they be delivered from the burden of this flesh, be in perpetual joy and felicity; We most meekly beseech Thee for this Thy servant, that having now received the absolution from all *his* sins which *he* hath committed in this world, *he* may escape the gates of hell, and the pains of eternal darkness; that *he* may for ever dwell with Abraham, Isaac, and Jacob, in the regions of light and Thy blessed presence, where there is neither weeping nor heaviness; and that when the dreadful day of the general judgment shall come, *he* may rise again with the just, and receive this dead body which must now be buried in the earth, to be joined with his soul, and be made pure and incorruptible for ever after, in Thy glorious kingdom, for the merits of Thy dear Son, our Saviour Jesus Christ. Amen.

[c] . . . . with the Prayers next following. C.]

PRAYERS AND THANKSGIVINGS

FOR

SUNDRY PURPOSES.

Prayer and Thanksgiving for the whole estate of Christ's Catholic Church.

☞ *With a commemoration of the Saints before us.*

LMIGHTY GOD, Who by Thy holy Apostle hast taught us Ex Liturg. Eccl.
nake prayers and supplications for all men; We humbly
eech Thee most mercifully to receive these our prayers,
ich we offer unto Thy Divine Majesty for all men in
ıeral; and more especially for Thine own people, the
y Catholic Church, the Mother of us all that bear the
ne of Christ; beseeching Thee to inspire it continually
h the spirit of truth, unity, and concord: And grant
t all they who do confess Thy holy Name, may agree in
truth of Thy holy Word, and live in unity and godly
e; being one fold, under one Shepherd, Jesus Christ our
rd. And here, forasmuch as we be not only taught to
y, but to give thanks also for all men, we do offer up
o Thee most high laud, and hearty thanks for all Thy
ıderful graces and virtues, which Thou hast declared in
Thy Saints, and by them bestowed upon Thy holy Church
n the beginning of the world; and chiefly in the glorious
. most blessed Virgin Mary, the Mother of Thy Son Jesus Luke 1.48.
ist our Lord; as also in the blessed Angels of heaven;
. in all other holy persons upon earth, who by their lives
. labours have shined forth as lights in the several gene-
ons of the world; such as were the holy Patriarchs,
phets, Apostles, and Martyrs, whom we remember with
ıour, and commemorate with joy; and for whom, as also
all other Thy happy servants, our fathers and brethren[a],
) have departed this life with the seal of Faith, and do
r rest in the sleep of peace, we praise and magnify Thy

[a] Injunc. [of King Edward VI.] cap. ult. [ap. Sparrow, p. 10.] and Can. 55. p. 294.]

PRAYERS. holy Name: most humbly desiring, that we may still continue in their holy communion, and enjoy the comfort thereof while we are on earth, following with a glad will and mind their holy examples of godly living and stedfastness in Thy faith: and that, at the last day, we with them, and they with us, may attain to the resurrection of the just, and have our perfect consummation both of soul and body in the kingdom of heaven. For these, and for all other things that Thou, O God, would have us to pray, and to praise Thy great Name, we are bold to call upon Thee, and say, as Christ our Lord hath taught us, Our Father, &c.

For our Parents.

ALMIGHTY GOD, Father of our Lord Jesus Christ, of Whom the whole family in heaven and in earth is named; I give Thee most humble thanks, for that Thou didst, of Thy Divine providence, vouchsafe to let me be born of Christian parents, by whose care I was first brought into Thy holy Baptism, and afterwards brought up in Thy holy religion. I beseech Thee, O blessed God, Who art the rewarder of every good work, to recompense them their full reward, even out of the riches of Thy bounty and goodness. Give them peace and plenty; defend them from all dangers both of body and soul; keep them in the stedfastness of Thy faith, and in the obedience of Thy holy commandments: that so, having Thee their merciful and gentle Father, after many happy days here in this life, they may at last be brought unto life everlasting, through Jesus Christ. Amen.

Another for our Parents.

ALMIGHTY GOD, Who hast strictly commanded us to honour our father and our mother next unto Thee; Grant me, of Thy goodness and grace, so to love and to honour my parents, to fear and to obey them, to help, and to pray for them, as Thou in Thy holy Word hast directed and charged me to do; that both in their life and at their death, their souls may bless me, and by Thy fatherly mercy I may obtain that blessing which Thou hast promised to those that honour their father and their mother; and that Thou, seeing my unfeigned heart and reverence towards them, mayst become

my loving heavenly Father, and number me among those Thy children who are heirs of Thy glorious kingdom, through Thy well-beloved and dear Son Jesus Christ our Lord. Amen.

For our Children.

ALMIGHTY GOD, the Father and Maker of us all, Who of Thy blessing and goodness hast vouchsafed to make me a father (or mother) of children; Be pleased also to accept my hearty thanksgiving and devout praise for the same. And grant me Thy heavenly grace and assistance so to train them up in Thy godly nurture, virtue, religion and discipline, that they may continually serve, honour, and obey Thee, their heavenly Father; and that Thou, acknowledging and blessing them as Thy children here, mayst bring them to the blessing prepared for Thy children hereafter, through Jesus Christ our Lord. Amen.

A Prayer to be used by Women that travail with Child.

ALMIGHTY GOD, the Father of all mercy and comfort, of Whose only gift it is, that the womb becometh fruitful; Graciously behold me, Thine humble and unworthy handmaid; that as by Thy good providence I have conceived a child within my womb, into which Thou hast breathed a spirit of life, so, by Thy continual aid, I may be preserved with it from all perils; and at the fulness of my time may safely bring it forth into the world, to the joy and comfort of my own soul, and to the glory of Thy holy Name, through Jesus Christ our Lord. Amen.

Another.

MERCIFUL LORD, Who, when Thou tookest upon Thee to deliver man, didst not abhor the Virgin's womb, but when the fulness of time came, wast Thyself made of a woman, I beseech Thee, for Thy tender pity and goodness, to protect and strengthen me against all the dangers and pains of my labour and travail; that, through Thy most mighty aid, I may be safely delivered of this happy fruit which Thou hast created in my womb. And when it is born and brought forth into the world, vouchsafe also that it may be born again

PRAYERS. by Baptism, and brought up in Thy holy religion, till it be finally brought to Thine everlasting kingdom, where, with the Father and the Holy Ghost, Thou livest and reignest, ever one God, world without end. Amen.

A Thanksgiving after Child-birth.

GRACIOUS GOD, by Whose providence we are all fearfully and wonderfully made, Who beholdest us when we are yet imperfect, and in Whose book are all our members written; I humbly beseech Thee to accept this my reverence of Thy power, and to receive this my most hearty praise and thanksgiving, which I now offer up unto Thy Divine Majesty, for Thy blessed favour and goodness towards me, in vouchsafing to assist me during the time of this my dangerous travail and to bless me with a joyful benediction, even the fruit of mine own womb. Behold, O Lord, what Thine own hand alone have fashioned; and grant that this little infant, which Thou hast made by Thy power, may be preserved by Thy goodness, and forthwith enjoying the benefit of Thy holy Baptism, may be made a lively member of Thy Church, and be carefully brought up to serve Thee in all godliness and honesty; through the merits of Thy well-beloved Son, Jesus Christ our Lord. Amen.

A Thanksgiving for recovery from Sickness.

PRAISE the Lord, O my soul, and all that is within me praise His holy Name; Who hath saved thy life from destruction, and crowned thee with mercy and loving-kindness. O Lord my God, I cried unto Thee, and Thou hast healed me; therefore will I sing of Thy praise without ceasing, and I will pay my vows, and give thanks unto Thee for ever. Amen.

A Prayer in the time of War.

O ALMIGHTY GOD, King of all kings, and Governor of all things, Whose power no creature is able to resist, to Whom it belongeth justly to punish sinners, and to be merciful unto them that truly repent; Save and deliver us, we humbly beseech Thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we,

being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, Who art the giver of all victory; through the merits of Thy only Son, Jesus Christ our Lord. Amen.

A Thanksgiving for Peace and Victory.

O Almighty God, Who art a strong tower of defence unto Thy servants, we give unto Thee most hearty praise and thanks for that Thou hast delivered us from our enemies, and from those many and fearful dangers wherewith we were lately compassed; acknowledging Thy goodness that we were not consumed by them, and beseeching Thee for Thy mercies to establish us in this happy peace, and to continue on Thy loving-kindness to us, Who art our only Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen[b].

A Prayer in the time of any Common Plague.

Almighty God, Who in Thy wrath[c] in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering Thy mercy didst save the rest; Have pity upon us miserable sinners, who are now visited with great sickness and mortality; that like as Thou didst then[d] command Thine Angels to cease from punishing, so it may now please Thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. Amen.

[b] [*A Thanksgiving for Peace and Victory.*—O Almighty God, Who art a strong tower of defence unto Thy servants against the face of their enemies; We yield Thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it Thy goodness that we were not delivered over as a prey unto them: beseeching Thee still to continue such Thy mercies towards us, that all the world may know that Thou art our Saviour and mighty deliverer; through Jesus Christ our Lord. Amen.

A Thanksgiving for restoring Public Peace at home.—O Eternal God, our heavenly Father, Who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless Thy holy Name, that it hath pleased Thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching Thee to grant to all of us grace, that we may henceforth obediently walk in Thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto Thee our sacrifice of praise and thanksgiving for these Thy mercies towards us; through Jesus Christ our Lord. Amen. *C.*]

[c] [Didst send a plague upon Thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also. *C.*]

[d] [Accept of an atonement, and didst command the destroying Angel. *C.*]

A Thanksgiving for deliverance from any Plague.

O LORD, Who hast wounded us for our sins, and consumed us for our transgressions, by Thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto Thee[e] ourselves, our souls and bodies, which Thou hast delivered, to be a living sacrifice unto Thee, always praising and magnifying Thy mercies in the midst of Thy Church; through Jesus Christ our Lord. Amen.

A Prayer and Thanksgiving for every true subject, upon the Anniversary Day of the King's Reign.

LORD, by Whom kings do reign, and princes are set up to bear rule over their people, and by Whose gracious Providence Thy servant and our dread sovereign king CHARLES was as this day placed in the royal throne of his kingdom; Accept, we beseech Thee, the grateful commemoration which we now make before heaven and before Thee, of this Thy great goodness and blessing towards us; that, while we offer up our vows and sacrifices of thanksgiving to the praise of Thy glorious Name, Thou mayest bless the king with Thy favours, and crown him with continual honour; granting him a long, prosperous, and religious reign over his people, and granting us a true, quiet, humble, and obedient subjection under him: that he, ruling us prudently with all *his* power, we may obey him loyally with all lowliness and cheerfulness of mind; and that both he and we, evermore endeavouring to set forth the beauty of Thy Church militant here on earth, may be at last exalted to the glory of Thy Church triumphant in the heavens, through Jesus Christ our Lord. Amen.

A Prayer and Thanksgiving upon the Anniversary Day of our Birth.

ALMIGHTY GOD, the Father and Maker of all things, by Whose blessed goodness I was fearfully and wonder-

[e] [Thy fatherly goodness. *C.*]

[f] [Here the copy of the first edition is imperfect, a leaf (sig. x) being wanting, although the paging gives no indication of that loss.]

fully made[g] in my mother's womb, and unto Whose blessed providence I have been left ever since I was born, and hung upon my mother's breasts; I praise and magnify Thy glorious Name for this Thy great goodness towards me: most humbly beseeching Thee that I may be taught to number my days, and to apply my heart unto wisdom; that I may know to what end I was born, and had both body and life given me, even to serve Thee the living God; that I may bewail my sinful years past, and spend the rest of my time here in a godly, righteous, and sober life; that as I have now finished . . . years of my life here in Thy favour, so I may continue and finish up the remainder of my days in Thy fear; and that, as Thou didst upon this day take me out of my mother's womb to live here a little time, so Thou mayest at the last day take me out of my mother's womb again, even the grave and the womb of the earth, to live with Thee for ever, through Jesus Christ our Lord. Amen.

A Prayer and Thanksgiving upon the Anniversary Day of our Baptism.

O Lord, Heavenly Father, Almighty and everlasting God, Who of Thine infinite goodness towards me, when I was born in sin, and was no other than an heir of everlasting wrath, didst vouchsafe that I should, as upon this day, be born again of water and the Holy Ghost, in the blessed laver of Baptism, being thereby made a member of Christ, and an heir of eternal life; For this Thine inestimable favour I do here gratefully commemorate that happy day, and in most humble and hearty wise I do extol the abundant riches of Thy glorious grace, in Thy sight, and in the sight of Thy holy Angels, with all the company of heaven, renewing that sacred vow which was then made in my name, to forsake this wicked world, and to live as a Christian ought to do, in obedience to Thy holy faith and commandments: most humbly beseeching Thee, of Thy great mercy, to pardon me all former breaches of my solemn promise, and to endue me so with the assistance of Thy Holy Spirit, that henceforth I may walk in newness of life, worthy of that blessed estate whereunto Thou hast called me; and keeping myself unspotted of the world,

[g] [The copy of the first edition is here resumed.]

PRAYERS. the flesh, and the devil, I may daily die unto sin, for which cause I was baptized into the death of Christ; and as I have had my part this day in the first regeneration, so I may at the last day have my part in the second and great regeneration of the world, to live and reign with Thee for ever, through the merits of Jesus Christ our Lord. Amen.

A Prayer wherewith St. Augustine began his Devotions[h]*; admiring the unspeakable Majesty and Attributes of God.*

WHAT art Thou, O my God; What art Thou, I beseech Thee, but the Lord my God? For who is Lord besides our Lord, or who is God besides our God? O Thou supreme, most powerful, most merciful, most just, most secret, most present, most beautiful, most mighty, most incomprehensible, most constant, and yet changing all things; immutable, never new and never old, and yet renewing all things; ever in action, and yet ever quiet; heaping up, yet needing nothing; creating, upholding, filling, protecting, nourishing, and perfecting all things.

Thou lovest, and yet Thou art not transported: Thou art jealous, yet Thou art void of fear: Thou dost repent, yet Thou art free from sorrow: Thou art angry, and yet never art unquiet: Thou takest what Thou findest, yet didst Thou never lose any thing: Thou art never poor, and yet Thou art glad of gain: never covetous, and yet Thou exactest profit at our hands. We bestow largely upon Thee, that Thou mayest become our debtor: yet who hath any thing but of Thy gift? Thou payest debts when Thou owest nothing: Thou forgivest debts, and yet Thou losest nothing. And what shall I say, O my God, my life, my joy, my holy, dear delight? Or what can any man say, when he speaketh of Thee? And woe be to them that speak not of Thee, but are silent in Thy praise: for even They who speak most of Thee, may be accounted to be but dumb. Have mercy upon me, O Lord, that I may speak unto Thee, and praise Thy Name. Amen.

[h] Confess. lib. i. c. 4. [Opp. i. 50. edit. Ant. 1700.]

A Prayer wherewith to conclude all our Devotions.

ALMIGHTY GOD, Who hast promised to hear the petitions of them that ask in Thy Son's Name, I beseech Thee mercifully to incline Thine ears unto me, who have now made my prayers and supplications unto Thee; and grant that those things which I have faithfully asked, according to Thy will, may be effectually obtained, to the relief of my necessity, and to the setting forth of Thy glory, through Jesus Christ our Lord. Amen.

The Blessing.

The peace of God, which passeth all understanding; the blessing of God Almighty, the Father, the Son, and the Holy Ghost; the virtue of Christ's blessed Cross and Passion be with me, now, and at the hour of death. Amen.

FINIS.